Evangelical Christendom.

AUGUST, 1877.

THE MONTH.

The abhorrence in which the whole system of priestly confession and absolution is held by the great majority of Englishmen has received fresh proof in the emphatic condemnation which public opinion, through almost all its organs, has passed not only on the offensive book to which Lord Redesdale had directed the attention of the nation, but on those practices, now widely prevalent, to which that book so clearly points, and which alone could have suggested or induced its compilation. A storm of indignation has been roused; the Ritualistic conspirators who would re-establish in our midst the Romish confessional, with all its attendant abominations, have been vigorously and deservedly denounced; and the people of this country are expressing, as with one mind and heart, their inflexible determination that with that system, let what may be urged on its behalf, they will have nothing more to do. The immense meeting at Exeter Hall, no less than the nearly universal language of the Press, testifies to the heartiness and unanimity of this resolve. The insidious teachings of the Romanizers on this point have not, it is clear, as yet corrupted either the intellect or conscience of the nation. The apologetic statement made to Convocation by the "Society of the Holy Cross" is rightly felt to be altogether inadequate and unsatisfactory. The public will not consider the withdrawal of the book as all, or nearly all, that is due to public opinion, or that the present state of things most urgently and instantly requires. What is wanted and demanded is that that state of things itself should be changed; that adequate guarantees should be exacted from the clergy in each diocese for the discontinuance of the practice of habitual and compulsory confession. The mere withdrawal from circulation of this particular work will not suppress that practice, nor, to any extent, inconvenience the aspirant or embryo confessor. Plenty of similar manuals may be found within the Church of Rome, and "The Priest in Absolution" is but a compendium of these. In future, therefore, where confession is continued, the chief difference will be that Romish instead of Anglican guide-books will be resorted to—that the polluting fountain rather than the stream will supply the poison which is to deprave the morals of our youth, destroy family confidence, undermine conjugal affection, and sap the foundations of civil and religious freedom. This, however, it is which Englishmen are determined to prevent, and should the practice not be firmly and effectually dealt with by the authorities both in Church and State, or should those authorities, as seems likely in many quarters, be contumaciously disobeyed or openly resisted, a day of reckoning will surely come, and the alternative of disruption or disestablishment will be forced upon the attention even of the most unwilling.

We fear that the recent proceedings in Convocation will not accomplish much towards either the pacification of the Church or the vindication of her Protestant character. In the Lower House there seems a very inadequate appreciation of the gravity of the present crisis, or the need of vigorous measures for the eradication of

those evils which distract the Church and even threaten its existence. The Bishops, it must be allowed, appear more alive to the actual position of affairs, and evince respecting it a sounder judgment than the bulk of the clergy, as represented by the Lower House. It is, nevertheless, obvious that the predominant feeling, even in the Upper House, is a fear lest, by too decided a course of procedure, the Ritualists should be driven into yet more open and general rebellion. Hence the conciliatory tone adopted by the Primate, when condemning the proceedings of the "Holy Cross" Society, and denouncing the "Ritualist conspiracy" to subvert the Protestant doctrines and worship of the English Church. It is quite beside the mark, and can serve no good purpose whatsoever, to eulogize these men as "excellent, earnest, and devout." The more earnest they are the greater is the danger of their teaching. It is not by honeyed words that the evil spirit can be exorcized; and however disruption may be feared, there is yet a greater calamity—the existence within the same Church of mutually antagonistic and destructive forces. If "a house divided against itself cannot stand," surely the fall of the house should be more feared than the elimination of those parts of its structure which are a source of danger and decay. It is something that the Upper House has been moved by the Bishop of London to express its condemnation of any such doctrine or practice of confession as may be thought to render expedient a guide-book like "The Priest in Absolution." It would be more to the point not only absolutely to prohibit all such manuals, but the practice which has brought them forth. The criticisms passed in the Lower House on the recent judgment in the Ridsdale case can have no other effect than to undermine the authority of law, and to encourage the Ritualists to more open and flagrant disobedience; whilst the new rubric introduced by Lord Alwyne Compton, and designed to legalize the use of "copes" at the communion, is avowedly a sop to the Romanizers, although, as was remarked by the Dean of Worcester, one with which they are not at all likely to be satisfied. Instead of vain attempts to propitiate those who never will be satisfied until they have thoroughly de-Protestantized the Church, it were far wiser to meet the just requirements of the English people, the great majority of whom demand that the wide-spread conspiracy for assimilating the Church of England to that of Rome shall be promptly and decisively suppressed.

We direct the attention of our readers to the facts recorded in our columns of intelligence relating to the reversal by the High Court of Justice of the judgment of Lord Penzance against the Rev. T. Pelham Dale, the Vicar of St. Vedast's, Foster Lane, for Ritualistic practices. It will be seen that the entire proceedings against Mr. Dale have been vitiated on the double ground that the Bishop was interested as patron, and that the Court sat at a place out of the jurisdiction. The Public Worship Regulation Act provides that no bishop can be a party to a judgment against any clergyman who is himself interested in the patronage of the living which he holds. The judgment, therefore, has been quashed on a purely technical or personal objection, having no reference whatever to the merits of the case. Encouraged probably by this decision, the Rev. Arthur Tooth, of Hatcham, has appealed, under similar conditions, to the same tribunal, which, be it noted, is a purely secular or civil court. It thus appears (and the fact is instructive) that the clergymen who so loudly assert that secular courts have no jurisdiction in things spiritual, are the first to appeal to those courts when they seem likely to reverse the judgments pronounced against themselves by their own spiritual or ecclesiastical superiors! The glaring inconsistency of such conduct renders comment entirely superfluous. That tribunal is recognized, be it what it may, which gives judgment in their favour;

that tribunal which pronounces against them, be *that*, too, what it may, is without all authority whatever.

To all who desire to see a much-vexed and long-agitated question settled at once on the only basis on which a final settlement is possible, it is ground for deep regret that no further action in reference to the Burials controversy is this session likely to be taken by either House of Parliament. Mr. Osborne Morgan has, it is said, given up all hope of being able to introduce in the House of Commons his contemplated resolution on the subject. Of course, the Ministry cannot be expected to give him any special facilities for doing so, and the pressure of general business, when the rising of the House draws near, is such as for the most part to preclude the initiation by a private member of a second debate on a topic of public interest, especially when that topic has been the battle-field of contending parties. Obviously, even had the resolution of Mr. Osborne Morgan, or any other, been adopted by the Lower House, any legislative action thereon must of necessity have been postponed. Still, could the unanimity of the two Houses on this subject have been demonstrated, could both have arrived at an agreement on the principle on which future legislation should be based, a great step would have been taken in advance. The Government would have felt that next session they must either themselves take up the question on the basis indicated, or, at least, change their attitude respecting it, and leave it to be dealt with by others, unembarrassed by their own persistent opposition. The longer the settlement of this matter is delayed, the greater is the peril, not only to the best and highest interests of the Church itself, but to those of the Establishment.

All friends of fair play, no less than all lovers of temperance, must condemn the obstructive tactics which have been resorted to by certain Irish members of Parliament to defeat, for the present session, Mr. R. Smyth's Irish Sunday-closing Bill. The measure, it was well known, was generally acceptable to the Irish people; it may, indeed, be said to have been demanded by the state of Irish public opinion. Nevertheless, when first introduced, the present Government opposed it on the ground that such a measure would not do for England, and that to pass it would be to set a precedent of which the Sunday-closing party here would not scruple to avail themselves. The obvious fallacy of this argument, however, entirely destroyed its force. If the measure would not do for England, it could only be because English public opinion was against it, when, of course, this country would not have it, whatever its success in Ireland. There could be no danger, therefore, in the precedent, except so far as it might arouse the opposition of the publicans. This was so apparent, that the Government, having been beaten in a parliamentary division on the question, withdrew this session their opposition to the Bill, although they still failed to give it any earnest or cordial support. Their evident reluctance to adopt it, or to give Mr. R. Smyth any special facilities for carrying it through, encouraged its Irish opponents to obstruct, by all possible means at their disposal, its passage through the House. In this, for the time, they have succeeded. Little doubt, however, can be felt that in the next session, this Bill, or one closely resembling it, will be passed into a law.

The long-expected gathering of delegates from the Presbyterian Churches of all denominations in all quarters of the world, constituting the General Presbyterian Council, has fittingly been held in the capital of Presbyterian Scotland. The assemblage was large and influential, some 20,000 congregations and 34,000,000

people being represented. The Council sat for six whole days, and three meetings were daily held in the Free Assembly Hall. Amongst the more prominent topics discussed were creeds and confessions, the observance of the Lord's-day, intemperance, foreign missions, liberty of thought, what constitutes unbelief, and how it should be met, together with the best methods of preaching, and the proper training of the preachers. The proceedings throughout were marked by great earnestness, enlivened by considerable diversity of view, and yet, in the main, evincing a large amount of unanimity, both doctrinal and practical. It was resolved that the next meeting of the Council should be held in 1880, at Philadelphia, in the United States. A goodly number of members of the Presbyterian Council accepted the invitation of the Council of the Evangelical Alliance to a *conversazione*, held, by the courtesy of the Rev. Dr. Augus, on the 14th ult., at Regent's Park College, London. A sketch of the proceedings of the Presbyterian Council and a report of the *conversazione* will be found in our subsequent pages.

Time was when the annexation of new territory by any State was regarded as its own justification—when the mere fact of any dominion having been enlarged was accepted as necessarily an addition to its influence and strength. That time has long gone by. Experience has taught us that the mere extent of any State is no certain measure of its power, and that no extension of its boundaries is of necessity an advantage to its people. As a principle of British policy, moreover, territorial aggrandizement has long since been specially condemned; and our most recent acquisitions in India were by many regarded as unjust. These considerations were present to our senators in the parliamentary debate on the yet more recent annexation by our Government of the Transvaal Republic in Southern Africa. More, probably, can be said on behalf of this annexation than of almost any other. Although the extent of the territory appropriated was large, its inhabitants were few. Although an independent Republic, its Government was powerless for self-defence, and was waging chronic and barbarous warfare with the Kaffir tribes in its vicinity. The safety of the adjacent British possessions was compromised, and it was feared that we ourselves might be dragged into another Kaffir war as the result. The annexation, moreover, although made under protest from the nominal Government of the Republic, was not accomplished by force—Sir Theophilus Shepstone, the British Commissioner, being attended only by an insignificant body of police, no resistance being even attempted, and the majority of the Boers having since given in their apparently sincere adhesion to the new *régime*. Never was independence so quietly and even cheerfully surrendered; and, considering the important issues involved in the procedure, the whole affair assumed an aspect of the ludicrous. The probabilities are that the annexation will turn out greatly to the advantage of all the parties concerned; yet, having in view the dangers of a precedent which allows political rights to be overborne by political expediency, we cannot but rejoice at the wholesome jealousy of the entire transaction which so many members of the British Parliament evinced.

The war in the East is now once more rapidly progressing. The recent success of the Russian General Gourko in his march across the Balkans, and the apprehensions apparently prevalent at Constantinople that a Russian occupation of that capital was imminent, seem to have disturbed not only Turkish, but English serenity. Mr. Layard has been informed by the Grand Vizier that 35,000 Russians were already on the Turkish side of the Balkans, and that the situation must be regarded as unquestionably grave. What, however, more concerns us is the

information that several large troop-ships have been ordered to prepare for sea; that one of these, the Euphrates, has already sailed for Malta with 1,500 men, and that others will follow as fast as they can be equipped. To reinforce the garrison of Malta, however, would, under present circumstances, be but natural, and we are assured, on the authority of the Government, that such only is the destination of the troops. Report had, however, whispered that these troops were destined for Gallipoli, on Turkish soil. That peninsula, however, is not in the direct line of the Russian advance; it might easily be made by any naval Power an almost impregnable position; and it has even been stated that the Russian Government itself, during the negotiations prior to the war, suggested our occupation of the place as a "material guarantee" for the protection of those "British interests" respecting which such exaggerated representations have been made. But the Ministerial explanations which have been given in both Houses of Parliament should allay all apprehension that any step whatever will be taken that may have the disastrous effect of inducing the Turks to believe that, in the last resort, we shall take up arms in their defence. The troops in question are merely intended to place our Mediterranean garrisons in an adequate state of defence.

The Parliamentary elections in France have, it appears, been fixed for the 14th of October, and until then the country must bear its suspense as best it may. The MacMahonite, and especially the Bonapartist, journals continue their dictatorial and overbearing tone; the Republican organs maintain an attitude of self-restraint, which bodes well for the maintenance of public peace and order, even under great and constant provocation. The popular party is fortunate in having as their recognized chief such a leader as M. Thiers. Calm and cautious, confident of future triumph, and having firm faith in the ultimate consolidation of the "Conservative Republic," his name is, to the opponents of the Ministry, a tower of strength. All parties are now looking forward eagerly to the result of the approaching contest.

The recent melancholy occurrence at Christ's Hospital has brought under general review the entire system of discipline and treatment adopted in our public schools. Much, no doubt, during the last twenty or thirty years has been done to bring public schools more into accordance with public opinion, yet much remains to be accomplished, as the catastrophe now engaging general attention but too clearly proves. The amount of authority over junior scholars entrusted to their seniors is generally far too great. Every now and then some case of inordinate abuse of authority is dragged to light, a commotion is aroused, nothing practical is attempted, and presently the whole affair is forgotten, only, however, again, by fresh facts, to be revived. In the present case it would be premature to pronounce respecting the parties who are chiefly or entirely to blame. A Government investigation is in progress, and meanwhile the statements as to the character and disposition both of the unhappy lad himself and of the youth set in authority over him, are so conflicting, that no conclusion can safely be arrived at. Of one fact there is no doubt, that youths of a sensitive, timid disposition, and who are especially susceptible of the gentler influences of humanity, often (like the poet Cowper) suffer in our public schools the anguish of a daily martyrdom. If subject, in addition, to the tyranny of bullies, who are certain not to understand them, the evil is enormously increased. Such boys, obviously, ought not to be sent to public schools at all; but once there, they have special and peculiar claims to public protection.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

——, July 16, 1877.

THE REFORMED CHURCH.

Politics are all-absorbing. The preparations for the elections are being carried on with all speed on every hand. And this leaves the affair of the Synod of the Reformed Church again in abeyance. The formation of a new Ministry, or the consolidation of the present Cabinet, must be awaited before the convocation or adjourned meeting of the Synod and the adjustment of Protestant differences can be even hinted at. Of the two parties, neither has proper cohesion or the unity of opinion and action which constitutes strength. Both are traversed by serious diversity of thought and sentiment. The Liberal party, which is still the minority, and which has made grievous blunders in the direction of its own affairs, is divided into two contradictory currents. The Moderates see that the Radical flag terrifies sensible men, and that neither society nor church can be founded on negations. But they have allowed this violent party to be their standard-bearer, and lead the whole army, so that the Left Centre, instead of inclining to the Right Centre, has thrown its whole weight into the Radical scale. Union is therefore further off than ever. This is regarded with sadness by many of the Orthodox, who hoped that, by the union of the two Centres, the Liberals and Orthodox might have kept together and still made the one Reformed Church of France, until the Gospel had leavened the mass. The gradual shading off in doctrine until truth fades into error on one hand, and error brightens into truth on the other, every shade being represented by some important man, renders this plausible. Those who look on from without may judge differently, but there is something singularly preposterous and painfully affecting in the fact that the affairs of the Church of our stalwart forefathers should be at the mercy of every political wind that blows. The entrance of

PASTOR THEODORE MONOD

upon the duties of one of the large Paris churches is regarded as a hopeful symptom. A man of no party spirit, but of firm Evangelical principles, and greatly beloved because eminently used for spiritual good by the great Head of the Church, is likely to be the one so needed, who can call to prayer and to spirituality. It has often excited surprise that no general call to humiliation and prayer in any permanent form has obtained among the Orthodox. None but the Lord can rescue the Reformed Church from so disastrous a condition, which eats out its very life. M. Theodore Monod wrote the following letter to the President of the Paris Consistory on accepting the post offered to him: "Since the first overtures made to me on the subject of the possibility of a call which might be addressed to me by the Consistory, I have had leisure to examine this serious question in all its bearings. . . . In accepting this appointment with a deep feeling of my insufficiency for the great task before me, I have no less a deep feeling that I am responding in the full freedom of my conscience to the manifest call of the great Head of the Church. If for this purpose I must relinquish the itinerant ministry which I exercised with joy in the service of the *Mission Intérieure*, I desire to remain in the spirit of that mission, and lend it my sympathetic aid occasionally as far as possible. I know that you, as much as I, desire this. Besides, in my opinion it is to carry on under the happiest conditions the work commenced, thus to rally round the Reformed Church of France just at the time she is seeking to reconstitute herself on an Evangelical basis, and to return to her synodical organization. In thus acting I have nothing to disavow as to my ministry in another church, which will never cease to be dear to me. Moreover, I am of opinion that I am thus in no wise unfaithful to the memory of my father, convinced as I am that he would not have dreamt of forsaking the Reformed Church had the Synod of 1848 done what the Synod of 1872 has done. . . ."

THE LUTHERAN CHURCH

has offered the post of Vaugirard (rendered vacant by a second pastor being called for in the Faubourg St. Antoine) to M. Oscar Valette, now at Basle, son of its late venerable president. It is encouraging to see the National Churches in Paris drawing around them truly Evangelical men. Pastor Perrenaud, of Tonnerre, has also become suffragan pastor at Villette Belleville.

THE WESLEYAN-METHODIST CONFERENCE took place last month in Paris. It was characterized, as usual, by harmony and brotherly love. The two chief features brought out in the various communications were, the necessity of Methodism being itself, and bearing the distinctive characteristics, which constitute the reason for its existence among the other churches, renouncing neither its special means of action, its spirit of revival, nor its simple type of piety; and breadth of charity and Christian love to all. The Conference especially recommended to its agents the avoiding, as much as possible, in all new stations yet to be founded, any trespassing on other men's ground, and all rivalry with Evangelical pastors. Two English delegates, the Rev. Dr. Jobson and the Rev. W. Gibson (the latter of whom will be henceforth the agent in France of the London Committee), with other brethren, were present, together with seventeen voting members. Two candidates having finished their probation, were admitted to the ministry. Progress is noticed in the southern stations, where there is a general movement of concentration and reorganization, besides a hopeful revival. Lack of funds is a drawback in the North, where several fields of activity cannot be occupied on this account, and a considerable sum is withdrawn from the small salary of each pastor to supply the amount lacking for general expenses. The Evangelical College at Nîmes is closed, principally for the same reason. The present statistics of the Wesleyan Church in France are as follows: 167 chapels, 35 pastors, 20 evangelists and teachers, 106 local preachers, 1,905 church members (an increase of 22 on last year), 77 candidates for membership, 12 week-day schools, 53 Sunday-schools, 322 teachers, 2,792 scholars, 9,267 hearers. Pastor Hocart was the president of the Conference.

ITALY.

A STORY OF DOMESTIC LIFE.

Giovanni Santucci, an earnest Evangelical schoolmaster in an Italian city, tells the following story of what a girl can do under apparently adverse circumstances. He says:—

On the 4th of September, 1870, there stepped into our Sunday-school a girl dressed in black, who asked some of the scholars if she could be accepted as a pupil. I of course received her with pleasure, and the following conversation took place:—

"What is your name?"

"Penelope Villi."

"What is your father's name?"

"Peter Villi; but I do not know him, for he died before I was born."

"And your mother?"

"Her name is Theresa, but she died two months ago."

"What is your age?"

"I am nine years old, and I live with my aunt at ———."

"Why, poor child, who advised you to come here to school three miles from home, when you have a school only one mile from you?"

"It is now three years, sir, since I began to attend that school, and cannot read in the First Reader yet!"

"Perhaps you have a bad memory?"

"Oh, no! The teacher says that it is not necessary for women to know how to read and write, so that they know their prayers."

Penelope attended our school for almost five years with great perseverance and success. Neither storms nor wind, rain nor snow, kept her away from the school, which is elementary or public, as well as religious, and a Sunday-school. In April, 1875, Penelope told me, with tears in her eyes, that she had had trouble with her aunt, and was going to leave. She had found a place as servant in a somewhat aristocratic house. I gave her a Bible; read to her the 16th verse of the 10th chapter of Matthew; told her that she was to be sent forth like sheep amid wolves, not to lose courage, but to keep and use the Bible as her sword of defence, and to spread its truths to everybody and at all times.

Thirteen months passed, and not a word was heard of poor Penelope; she was fighting the good fight, but did not want to tell me of her troubles. But last June I received a letter from Madame Emilia Ferrantini, Penelope's mistress, requesting me to go and see her, to talk about religion. I promised to go, but could not on account of sickness. When she found out I could not go, she came herself with Penelope, and told me the following interesting story:—

"When Penelope came to me I thought she was some ignorant and incapable country girl; but I was surprised at her intelligence about the housework, and after a few days became very fond of her. The Paroco (the head priest of the town) frequented our

house often, and appeared pleased with the girl; but after a time he complained to us that Penelope did not come to church. He told her to go to mass, but she never would. Finally, we said to her that unless she went to church we would send her away from the house. Then Penelope answered: 'Dear lady, I am sorry, and surprised at the same time, that you, a lady so learned and professing to be liberal, should still believe those impostures of the priests. I will not make a slave of my conscience, for your sake. I have a faith very different from yours, and you will never succeed in taking me away from the arms of my Saviour Jesus Christ, to put me at the feet of a dirty priest. In the meantime, dear lady, I will get ready and depart from your house.'" "Believe me," continued the lady, "those words wounded my heart. I, my husband, and my two elder sons, stood like statues; then my husband said, 'This girl is anything but ignorant; we must do all we can to induce her to stay; let the priest go to perdition rather than let her go away.' Thinking that Penelope was crying in her room, I went to the door, but I heard her speak, and saw through the keyhole that she was reading. What was my surprise on hearing such words as these: 'Jesus Christ has said, They have persecuted me, and they will persecute you also;' 'Thy will be done;' 'God is the strength of my life; of whom should I be afraid?' 'God, I confide in Thee; make me not afraid.' These and other words compelled me to retire to my room, that she might not hear me weep, and that I might not disturb her. In a few minutes my husband came in, considerably moved, and said to me, 'Penelope is a good Christian girl, and has been reading the Bible, and I do not want her to go away upon any account.' I being of the same opinion, said to myself, 'The priest shall never put his foot into my house any more.' So we went to Penelope's room, and found her tranquilly reading. I called her in a voice full of emotion, and told her what I had decided upon. 'My lady,' said she, 'do not cry;' and she began to tell me about the Book and its words."

The evangelist adds: "Penelope has become as one of the family of Ferrantini; she has charge of the house and of things generally. The whole family is composed of fourteen persons, and before every meal both proprietors and servants join together in prayer. They have established a nice hall for purposes of evangelization, and on their table is always to be seen a large Bible, printed in *Rome*. During the winter they spend their time in the evenings in reading religious books; the house seems more like a church than anything else. Twice we have all there partaken of the Lord's Supper. Sunday with them is Sunday for all. The servants no longer work on that day except for what is absolutely required. That family is truly blessed, and Penelope Villi and her influence upon the household remind me constantly of the parable of the grain of mustard seed, 'the least among all seeds.'"—*New York Observer.*

GERMANY.

[From our own Correspondent.]

——, Prussia, July 14, 1877.

THE RELIGIOUS CONFLICTS IN BERLIN.

The eventful discussions in one of our Berlin synods, mentioned in my last letter, still fill all men's minds. Our Emperor, who had already given several testimonies of his personal belief, requested the whole Cabinet, before leaving the capital for Ems, to assist him in checking the destructive tendencies which were gaining ground. I have always maintained that our Government does not intend to foster and protect infidelity; but it cannot be denied that in the minds of great masses of the people the present struggle with Rome was considered as a war against Christianity in general. The tendency of a large party, which, indeed, wishes to introduce "Liberal" views into the Church, and which gladly takes up any cause against the ministers of religion, was to a great extent also ascribed to our Government. We can, therefore, only be thankful to men like Mr. Hosbach to have elicited from the Government its real sentiments. It is now affirmed in all our official papers that the Government does not sanction the negative tendencies in our own Church, and that this does not involve a change in its attitude towards Rome. Certainly not. The power of the Gospel alone is sufficient to conquer Rome, and the Government would only weaken its own cause by suffering the internal dissolution of our own Church. These official expressions are valuable in order to avoid misconceptions, as but too many follow the example given by Government. The inward building up of our Church, however, does not come from outward means, or from the protection of those in authority; and if we hope for a larger

increase of spiritual life, it is because the Lord has of late raised up more workers for Christ in our country—because more Christians begin to value what they possess, and to stand up for their faith. It has often been said that President Hegel's remaining in office was a blow to the policy of Dr. Hermann, the President of our Supreme Consistory. However, Dr. Hermann also has now received a new proof of the Emperor's confidence. He has had conferred upon him the title of "Excellency." The Emperor shows hereby that in the present critical times his faithful servants must be able to co-operate together for the welfare of the Church, even when their opinions differ as to the best means by which that welfare may be promoted.

DEATH OF MR. MEZ.

Our Church has again to lament the loss of one of her most faithful workers—Mr. Mez, of Freiburg, in the Grand Duchy of Baden, who died a few weeks ago. Mr. Mez, a truly evangelical man, was a great manufacturer, and particularly desired to bring the men and women employed in his workshops under Christian influence. He therefore built large houses in which his working people found a home. They obtained a simple abode, wholesome food, and especially a good library. Family prayers and grace at dinner showed that Christian influence was reigning in the house. I visited these establishments a few years ago, and was struck by the look of happiness on every face. Mr. Mez was really a father to all his workmen.

NEGLECT OF RELIGIOUS ORDINANCES.

The statistics made up after the first year of civil marriage were naturally not quite correct. The number of children remaining unbaptized in Berlin is not quite so large as was at first expected, because by many the service had been only postponed. However, experience shows that much may be done to bring people again into contact with the Church. In Mecklenburg, where all fees for religious acts are abolished, religious ordinances have been neglected the least. Even in Hamburg, where hostility to religion among large numbers of the lower classes is quite as bad as in Berlin, the proportion of marriages contracted before the civil registrar only is comparatively not so great as in Berlin. For this there may be two reasons—one, that fees are no longer paid for marriages solemnized at Hamburg; the other, that it is more the custom there to have the religious ceremony in the houses of the people. The great weddings in the churches at Berlin, where ten or twelve couples are married at the same time, are not very satisfactory. But even in Berlin there are many instances in which people have been induced to solemnize marriage by a religious service, as the result of the efforts of members of the parochial councils. We see by this that much has been done (1) by abolishing all fees for marriages; (2) by facilitating, even for the poorest, a marriage for themselves alone, if desired, in their own house; (3) by using individual persuasion in each case. If in this way people are brought, by the faithful endeavours of other Christians, to seek voluntarily the sanction of the Church, this may prove a greater blessing to them than when the religious service was required by the law.

HOME MISSIONS.

There have been hitherto two city missions in Berlin—one connected with the St. John's Institute, founded by Dr. Wichern, where in general all kinds of Christian workers are trained; the other, founded by General Superintendent Dr. Brückner, who, as I mentioned some months ago, resigned its management in order to give it more liberty of action. The two missions have now been combined. But the present organization is nevertheless very small indeed. Two clergymen and eleven city missionaries—what are these among so many? The committee has therefore addressed an urgent appeal to all German Christians for means to extend the work. Berlin, certainly, is greatly in need of it, as the population is constantly increasing, while the number of churches and pastors remains the same. We have large parishes of from 70,000 to 90,000 inhabitants, with three pastors!

A general conference for home missions will be held this year at Bielefeld on the 5th and 6th of September. Besides special conferences, the subjects for the two days are (1) on the best means to counteract the influences of Social Democracy, and (2) the Sunday question. Both are very important subjects in the present day. The advance of Social Democracy has again been witnessed in Berlin, where the majority for its successful candidate at the election for Parliament was 3,000 votes larger than in January. The first election was cancelled on account of some irregularities. It was hoped that the second time all other parties would do their utmost and carry their point, but the renewed and warmer contest only brought forward a greater majority for the candidate of Social Democracy. I mention the conference, be-

cause English Christian friends, visiting the Rhine this autumn, may like to make the trip to Bielefeld during those days. The number of workers for home missions is steadily increasing. We have now 161 ordained ministers occupied in home missionary institutions throughout Germany. Besides this, I must mention that we have in Germany 400 homes for destitute children, 50 deaconesses' institutions, 10 houses for training young men for mission work, nearly 2,000 schools for infants, 366 Sunday-schools, with about 2,819 teachers and 44,000 scholars, 300 young men's Christian associations, etc. This is yet very little compared to the deficiency; but it is a hopeful beginning.

AMERICA.

"COMMENCEMENT" EXERCISES.

It is proof of the high estimate put on education in the United States that for a week or two the newspapers give full reports, day by day, of what are called "Commencementa." President Hayes has been taking part in the great gathering of students at Harvard, of which university he is an alumnus; and at this moment his Secretary of State, Mr. Evarts, is in this city [New Haven] to do honour to his old college, in company with the Chief Justice, and a host of notable men from all parts of the Union. Nor do Harvard and Yale stand alone in their festive exhibitions. The remotest college in the Far West, or in the great South (and one cannot get much over a hundred miles from some college in America), has her graduating exercises, her orator, her poet, her alumni dinner and speeches. No explanation of the vigour of the American people which does not take this fact into consideration can be considered fair or philosophical. The alumni dinner of Yale College brings together old friends and class-mates from all parts of the continent, who renew their youth as they rally round the president and professors, and cheer to the echo every allusion to their *alma mater*. This year Alumni Hall was crowded to its utmost capacity.—*Freeman Correspondent.*

CONSECRATION OF A BISHOP FOR ENGLAND.

The consecration of the Rev. Thomas Huband Gregg, D.D., as a bishop of the Reformed Episcopal Church for Great Britain and Ireland, was attended by a large assembly, on June 20, at the First Reformed Episcopal Church, Madison-Avenue, New York. Dr. Gregg occupied, till recently, the position of Vicar of East Harborne, Birmingham. The *New York Observer*, from which we quote these particulars, says: "At the recent General Council of the Reformed Episcopal Church, held in Philadelphia, he was elected a bishop, and came to this country to receive consecration to this office. On his return to England he will take charge of a parish near London containing 300 communicants, who have recently left the communion of the Church of England."

PRESBYTERIAN ASSEMBLIES.

There were 600 representative members at the meeting, which we mentioned last month, (p. 205) of the Northern General Assembly of the Presbyterian Church in Chicago; and the business proceedings were gone through in an expeditious and orderly manner. The incomes of the principal schemes of the Church are as follows: Foreign Missions, £94,675; Home Missions, £55,010; Board of Publication, £42,213; Church Erection, £21,250; Missions for Freedmen, £10,551; Ministerial Relief Fund, £13,446.

The Southern General Assembly of the Presbyterian Church met in New Orleans, when there were present 126 representatives. The Foreign Mission receipts for the year were £11,024. Of this sum, £1,925 were contributed by Ladies' Missionary Associations, and £1,360 by Sabbath-schools. The Sustentation Fund receipts are £3,918. Eighteen Presbyteries report that something is being done in their bounds for the work among the coloured people, and Dr. Stillman presented a report on the Theological School for Coloured Men at Tuscaloosa. Further, relative to education, we have the statement that the number of candidates for the ministry recommended by Presbyteries for assistance during the year is 74, in all stages of preparation, and of these, 33 are in their theological course.

CHURCH DEBTS.

The *New York Tribune* recently published a table showing the financial condition of many of the churches of that city, and of some of the religious societies. The total amount of mortgages on churches and religious institutions reaches the large sum of £473,578. The figures given included only mortgages registered since 1869, and are taken from the public records.

THE REV. DR. J. S. C. ABBOTT,

of Fair Haven, the author of a number of works which have attained a wide popularity, died recently. Before his death he said to a

relative, "You cannot conceive how inexpressibly happy I am to know that perhaps before to-morrow's sunrise the angels will convoy me to my long home—to my Father and my Saviour, and to the abode where I shall know no more sin, and no more struggle with temptation."

Home Intelligence.

CONVOCATION AND CONFESSION.

The Convocation of the province of Canterbury sat several days in the earlier part of last month. In the Upper House, the Archbishop of Canterbury, who presided, began by announcing that a motion would be made by the Bishop of London, bearing on the book which Lord Redesdale had exposed in the House of Lords; and he then proceeded to notice communications held both verbally and in writing with the son of a former Bishop of Rochester, the Rev. Francis H. Murray, Rector of Chislehurst [a prominent Ritualist and a noted organiser of Ritualism for more than thirty years]. Mr. Murray's written address to his parishioners, and a letter to one of his churchwardens were then read. In the address to his parishioners he said: "In common with other friends, and with every member of the Society of the Holy Cross to whom I have spoken, I feel the strongest possible objection to certain portions of the book which have been publicly referred to." In writing to his churchwarden, Mr. Murray adds: "I wish entirely to disown the book in question. As a matter of fact, I had never really read or used it." The Archbishop also read a letter from another member of the society, who, having listened to Lord Redesdale's exposure, now condemned the book.

The Bishop of London proposed: "That, in consequence of the recent disclosures on the subject of 'confession,' this House requests his Grace to call the attention of the Lower House to the accompanying Declaration on a subject agreed to by a committee of the whole House [of Bishops] in July, 1873, and to invite their immediate consideration of the same." The "accompanying Declaration" mentioned in this resolution was the answer made by the bishops to a memorial asking the Upper House to license "discreet men" as confessors in the Church, and the report was dated July 23, 1873, and concluded as follows: "This special provision in the Order for the Visitation of the Sick does not authorize the ministers of the Church to require from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life." The Bishop, in briefly referring to the book entitled "The Priest in Absolution," explained how the book had been compiled by the ultra-Ritualist, Mr. Chambers, of Soho. The Bishop's language was very alarming as to this vile manual being only "the indication of a wide-spread system of confession."

The Bishop of Gloucester and Bristol, in seconding the motion, uttered some words of warning against this revolting evil, and frankly pointed out the prevalence of the practice at Church missions.

The motion was finally agreed to, and the Declaration sent down to the Lower House, where it was also the subject of debate. After some discussion a motion of Archdeacon Randall, seconded by Archdeacon Bishop Claughton—a motion expressive of general concurrence in the resolution of the Upper House—was agreed to by a majority of 60 to 6. One amendment, tending to evade the question of the confessional, proposed by Archdeacon Pott, was rejected by 48 to 45. Another amendment, more directly denouncing the confessional, proposed by Archdeacon Allen, was withdrawn.

On a subsequent day, the Upper House, after having sat with closed doors for three hours, proceeded again to discuss the subject of confession, and the book as used by the Society of the Holy Cross. The debate was opened by the Archbishop of Canterbury, who, after reminding their lordships of their having a few days before re-affirmed a declaration come to by the House four years ago condemnatory of the practice of confession, which declaration had since been approved in the Lower House by a large majority, proceeded to call attention to another

book which had been placed in his hands that morning, called "No. 1 of a Series of Books for the Young," and the instruction contained in which was to be given, as the book stated, to children of from six to six and a-half years of age. In this book he found it stated that "a child was to confess its sins, not to its mother or its father, but to a priest, because God, when He was on earth, gave to His priests, and to them alone, the divine power of forgiving men their sins." It was trifling, he observed, to say that any one who disseminated this book did not intend to revolutionize the whole teaching of the Church of England on the subject of confession. With reference to the Society of the Holy Cross, he read a series of resolutions passed at a special chapter of the society held on the previous day. One of these resolutions stated that, "while distinctly repudiating the unfair criticisms which had been passed on the book called 'The Priest in Absolution,' and without intending to imply any condemnation of it, yet, in deference to the desire expressed by the Archbishop of Canterbury to the representatives of the society, no further copies of it would be supplied;" and another declared that, while coming to this determination, "they desired to state that they held that their commission at ordination, and the express terms of the Prayer-book, required them to hear the confessions of all those who resort to them for that purpose, and to give 'the benefit of absolution, together with ghostly counsel and advice,' to such of those as 'humbly and heartily desire it.'" "While fully appreciating the goodness of the men with whom we have to deal," his Grace said in conclusion, "no admiration of any points in their character ought to make us hesitate from whatever may appear to be our duty in the endeavour to counteract what I grieve to be obliged to call a conspiracy within our own body against the doctrine, discipline, and practice of our Reformed Church of England."

The Bishop of London moved a series of resolutions declaring that the House held the Society of the Holy Cross responsible for the preparation and dissemination of the book; that the society had neither repudiated nor effectually withdrawn the book from circulation, and "that this House hereby expresses its strong condemnation of any doctrine or practice of confession which can be thought to render such a book necessary or expedient."

This resolution was seconded by the Bishop of Llandaff.

The Bishops of Gloucester and Bristol, St. Albans, Lichfield, Oxford, St. Asaph, Salisbury, Bath and Wells, and Chichester followed, all in support of the resolutions, and in harmony with the keynote struck by the Primate, except that the Bishop of Oxford objected to the persons who inculcated the duty of confession being charged with being in a conspiracy against the doctrine and practice of the Church of England; and the Bishop of Salisbury said confession and absolution could not, and, if under proper limits, ought not to be put down, and that he would not go into a crusade against them. When the resolutions were put to the vote, however, none of their lordships voted against them, and they were declared to be carried unanimously, as was likewise another resolution, moved by the Bishop of Oxford, referring the statutes of the society to a committee of all the bishops.

In the Lower House, Lord Alwyne Compton moved the following words as a new rubric on vestments: "In saying any public prayers or ministering the sacraments and other rites of the Church, it shall suffice that the minister do wear a surplice, with a stole or scarf, and the hood of his degree, and in preaching that he do wear a surplice with a stole or scarf and the hood of his degree, or, if he think fit, a gown with a hood or scarf. Nevertheless it shall be lawful for him that ministereth in the Holy Communion to use with this surplice and stole a cope or vestment, provided always that such cope or vestment shall not be introduced into any church other than a cathedral or collegiate church without the consent of the bishop." The motion had been rendered necessary, he said, by the judgment of the Privy Council, which, humanly speaking, was final. The motion was seconded, and after considerable discussion, was carried by a large majority.

THE PRIMATE AND THE CHURCH ASSOCIATION.

In reply to a memorial from the Church Association, calling for "very decided action" from the bishops, the Archbishop of Canterbury writes: "I feel assured that in every legitimate way the bishops of the Church of England will show their determination to discountenance lawlessness, and that each step which they are called upon to take, according to the constitution of the Church, will be guided by a solemn sense of the responsibility which rests upon them to maintain the pure and simple truths which the leaders of our Church, protesting against mediæval error, vindicated at the Reformation. The details of our mode of action must of course depend upon the individual cir-

cumstances of each case which comes before us; but the general principle which I have indicated above, fairly applied, will, I trust, be found adequate to meet all the difficulties which you anticipate; and I am strengthened by an assured conviction that the determination here expressed meets with the entire approval of an overwhelming majority, both of the clergy and laity of our Church."

THE NEW BISHOP OF ROCHESTER.

Dr. Thorold was duly elected to the vacant see of Rochester by the Dean and Chapter of Rochester on the 7th ult. The election was preceded by no such prayer as is commonly supposed to give the character of unreality or mockery to the election by petition for divine guidance in the case of a foregone conclusion. The consecration took place in Westminster Abbey on the 25th ult. His enthronement was fixed for the 27th ult., and he was to preach in his cathedral on Sunday, July 29.

THE NEW BISHOP OF SODOR AND MAN.

The Rev. Rowley Hill, Vicar of Sheffield, has been gazetted Bishop of Sodor and Man. "A sense of the loss to Sheffield," says the *Record*, "mitigates the entire satisfaction with which we should otherwise have viewed the promotion of so able, deserving, and influential a clergyman. The selection of Mr. Rowley Hill for the vacant bishopric of Sodor and Man reflects honour on the Premier and his ecclesiastical advisers. The new Bishop is the third son of the late Sir George Hill, of St. Columb's, county Londonderry. He was born in 1836, and was educated at Trinity College, Cambridge."

CASE OF THE REV. T. P. DALE.

Judgment has been given in the Queen's Bench Division of the High Court of Justice by Mr. Justice Mellor and Mr. Justice Lush in regard to the application on the part of the Rev. Thomas Pelham Dale, Rector of St. Vedast's, London, for a prohibition to stay all further proceedings in the case instituted by the Bishop of London against him, on the ground that the Bishop was interested as patron, and that the Court sat, and the applicant was cited, at a place out of the jurisdiction. The Court decided that the whole proceedings were void, on the ground that the Bishop of London, as having alternately with the Archbishop of Canterbury the right of presentation to the benefice, was a person interested in the suit. Their lordships expressed a decided opinion, however, that this fact had never entered the Bishop's mind when he sent the matter of representation to the Archbishop. The rule was, therefore, made absolute, with costs, to stay all further proceedings.

THE BATCHAM CASE.

The decision of the Queen's Bench Division in the case of the Rev. T. P. Dale, given above, may be assumed to have led to the application on the part of the Rev. A. Tooth for a rule calling on Lord Penzance and others to show cause why a prohibition should not issue from the Court to stay further proceedings in his case also. The principal contention on behalf of Mr. Tooth was that the complaint against him had been heard at Lambeth, and not, as was required by the Public Worship Regulation Act, in London, Westminster, or within the diocese of Rochester. After some discussion, the Court granted a rule *nisi*.

A correspondence between the Archbishop of Canterbury and the Rev. A. Tooth has been published. The Archbishop, who had charge of the diocese of Rochester till the consecration of Dr. Thorold, having sought to obtain Mr. Tooth's submission to the law of the Church of England, as interpreted by the Archbishop's Court and the Supreme Court of Appeal, failed in the attempt. Mr. Tooth holds that he was pledged at his ordination to a particular order of ritual, which was adopted in the Convocations of 1661, and he cannot discover any ordinance provincial or synodical act repealing that order of ritual. Mr. Tooth, in short, exercises freely his own powers of interpretation, and bestows his obedience where he sees good. He attaches little importance to the resolutions passed by both Houses of the Convocation of the Southern Province in 1867, to which he was referred by the Archbishop. The *Guardian* finds in the correspondence a resemblance to "the play of a palace cat with a church mouse. The little creature dodges here and there, sometimes not without a species of success in escaping the stroke of its big adversary, but more frequently the claw strikes home, and finally pins the poor animal to the floor. In the case of the mouse, our prevailing feeling is that of indignation at the cruelty of the persecutor, even though the victim may have eaten our cheese. At the human antitypes it is lawful to be simply amused, for Mr. Tooth's skin is evidently of such substance that the point of the archiepiscopal logic, whatever its force and value, is quite incapable of penetrating to his nerves of sensation."

THE PRESTBURY CASE.

Lord Penzance, as Dean of the Arches Court of Canterbury, held a Court on the

17th ult., at Lambeth Palace, and gave his decision in the case of Combe *v.* the Rev. John Edwards, Rector of Prestbury. The defendant was charged with having offended against the laws ecclesiastical by several illegal ceremonial acts and observances during the celebration of divine service in the parish church of Prestbury. The defendant's counsel had admitted that the fourth, sixth, eighth, ninth, and tenth articles were proved, and on these there was no defence. On the other hand, the promoter admitted that since the decision of the case of "Clifton *v.* Ridsdale" he could not, upon the evidence he had given, sustain the charges contained in the fifth and seventh articles. These respective admissions reduced the articles upon which there was any controversy to the eleventh, which related to a crucifix on the communion-table, and the twelfth and nineteenth, which related to vestments. On the first of these, relating to the crucifix, the learned judge held that the offence was not proved. The other articles (the twelfth and nineteenth) he pronounced to have been proved. "The promoter of the suit," added his lordship, "does not ask that a monition should issue; but, on the contrary, he desires that the Court should follow the precedent of 'Barden *v.* Heath.' The Registrar will draw up the decree accordingly, without costs on either side."

ANTI-CONFESSIONAL MEETING.

A large meeting convened by the Church Association to protest against auricular confession in the Church of England took place on the evening of the 20th ult., at Exeter Hall. There was so large an attendance that it was necessary to hold a supplemental meeting in the Lower Hall, which was crowded. In the Large Hall, Mr. J. R. Andrews, President of the Association, took the chair, and Sir Thomas Chambers moved that a memorial expressing the sentiments of the meeting should be presented to Her Majesty. This was carried with enthusiasm. Amongst the other speakers were Mr. E. Greene, M.P., the Rev. M. Rainsford, Mr. C. N. Newdegate, M.P., Dr. Wainwright, and Mr. James Bateman. There appeared to be an organized attempt to introduce uproar and confusion into the proceedings; for at one time several struggles were going on simultaneously in different parts of the Hall. This was during Sir Thomas Chambers's speech, and was provoked by the honourable gentleman's statement that within twenty years the practice of auricular confession had grown to such an extent that from one priest, in 1854, who was detected in the hateful practice, and who was expelled from the diocese of London in consequence, we had now advanced to 700 clergymen banded together for the purpose of promoting the system of auricular confession. For some time the efforts of the Chairman and other gentlemen to restore order were ineffectual, but after a time the ringleaders of the disturbance were summarily ejected by the indignant but enthusiastic audience, and the hon. gentleman was enabled to resume his remarks. The proceedings during the greater part of the rest of the speech of Sir T. Chambers were comparatively quiet, but again and again, as the speakers exposed the evils and denounced the practice of auricular confession, strong manifestations of sympathy were shown by the enthusiastic waving of handkerchiefs and hats in all parts of the hall, accompanied with applause, which completely drowned the feeble hisses which still endeavoured to make themselves heard. It was urged by several speakers that the time had come for direct practical and immediate action to stamp out the plague of confession; and that, in the event of the bishops being unable or unwilling to deal effectually with the practices of the Ritualists, Parliament should be speedily appealed to in order "to eradicate an evil so repugnant to the feelings of this Protestant country."

"THE CHURCH LEAGUE."

A public meeting of "the Church League for the severance of the union between Church and State" was held on the 3rd ult., the Rev. A. H. Mackonochie presiding. The principal speaker was Archdeacon Denison, who proposed a resolution, "That the true idea of the Christian Church is opposed to its union to the State." This was carried, as was also another, affirming that "the Church, when disestablished, will be amply provided for by the offerings of her members." There was not a little uproar in the course of the proceedings, and one gentleman was conducted out of the room after having called the attention of the meeting to "the question of the hour, 'The Priest in Absolution.'" The *Guardian* states that there were "many ladies present, and a considerable number of young men and youths."

HIGH CHURCH DECLARATION.

The following declaration has been published:—

"1. Having considered the judgment delivered by the Judicial Committee in the case of 'Ridsdale *v.* Clifton,' although we are unable to concur in the whole of the reason-

ing which it contains, yet we find in it some grounds of satisfaction, in so far as it

"(*a*) Allows the eastward position of the celebrant.

"(*b*) Confirms the principle of a distinctive Eucharistic dress.

"(*c*) Recognizes the full right of the Church of England to the legitimate use of religious art in her churches.

"2. Seeing that successive judgments have left members of the Church of England free to hold and teach her entire doctrine, we advisedly recommend submission to the discretion of the ordinary in regard to the points of ritual touched by the late judgment, and we regard such submission as best calculated to promote the entire constitutional freedom of the Church.

"3. We believe that the ultimate solution of our present difficulties will be found in the exercise by the Church of her legitimate right to deal with ceremonial, through Convocation, with consent of Parliament."

The signatures include those of Bishops Chapman, Hobhouse, and Macdougall, the Deans of York and Manchester; Archdeacons Lord A. Compton, Sir George Prevost, Bathurst, Pott, and Purey Cust; the Wardens of St. Augustine's College, and of Keble College; and the Rev. Messrs. W. J. Butler, A. Blomfield, Hon. J. Grey, the Marquis of Bath, and Earl Nelson.

GENERAL COUNCIL OF PRESBYTERIANS.

The General Presbyterian Council was opened on the 3rd ult., in Edinburgh, when divine service was conducted in St. Giles's Cathedral. There was a crowded attendance. The Rev. Dr. Flin, Professor of Divinity in the University of Edinburgh, preached a sermon on unity, choosing for his text John xvii. 20, 21. In the evening there was a public reception of the delegates by the citizens of Edinburgh in the Museum of Science and Art. Upwards of 4,000 persons were present. The Lord Provost presided, and at an early stage of the proceedings the foreign delegates were presented to his lordship. They then proceeded to the lecture-hall, where an address of welcome was given by Lord Balfour, of Burleigh. The Rev. Dr. Adams (New York), the Rev. Dr. Plumer (South Carolina), M. J. Monod (Montauban), Dr. De Pressensé, and others replied.

The real business of the Council commenced in the Free Assembly Hall, Edinburgh, on the morning of the 3rd ult., Dr. Stuart Robinson, of Louisville, presiding. The Council held nearly every day three sittings, until the 10th, when the proceedings closed.

The first day's proceedings related to Presbyterianism. Dr. Schaff, of New York, opened with an address on the subject of "The Harmony of the Reformed Confessions." He said these confessions might be divided into three classes: First, the anti-Calvinistic; second, the Calvinistic; and third, the post-Calvinistic. The first was merely preparatory, and was more of a local than doctrinal kind; the second, which was formed in the middle of the sixteenth century, was directed against Romanism; and the third, formed in the seventeenth century, bore reference to internal conflicts on the principle of divine inspiration and absolute sovereignty of the Word of God over that of man. "A creed," said Dr. Schaff, "is a response of man to the questions of God; but God's Word is better than the confession of it; and without faith the best confession is but as 'sounding-brass or a tinkling cymbal.'" After short addresses from Professor Godet (Neufchatel), Dr. Mitchell (St. Andrew's), Principal Brown (Aberdeen), Professor Candlish (Glasgow), and Dr. Marshall Lang (Glasgow), Mr. Taylor Innes (Edinburgh), moved that the Council appoint a committee, with instructions to prepare a report in reference to the creeds and confessions and the formulas of subscription of the different churches. Principal Tulloch (St. Andrew's) seconded the motion, which was agreed to, this report being presented and approved at the next meeting of the Council. Professor Cairns (Edinburgh) read a masterly paper on the "General Principles of Presbyterianism;" Dr. A. A. Hodge, a paper on the "Relation of Presbyterianism to the Wants and Tendencies of the Day;" Dr. Stuart Robinson, a paper on the "Churchliness of Calvinism," and Dr. Prime on the "Influence of Presbyterianism in the United States." A statistical sketch of Presbyterian Churches was presented by Dr. Blaikie, and a general discussion then ensued on the several papers. Dr. Begg objected to some of the views of preceding speakers. Dr. Stuart Robinson (Louisville), Dr. Inglis (California), and Dr. Fabri (Elberfeld) were also among the speakers.

At one of the sittings, the chair was occupied by the Right Hon. Lord Moncrieff, Lord President of the Second Division of the Court of Session, Edinburgh, who delivered an address on Presbyterianism from a layman's point of view. On this occasion the subject for consideration was "The Simplicity and

Scriptural Character of Presbyterianism: its expansiveness and adaptation, and its friendly aspect to other Evangelical Churches." Dr. Hoge (Richmond) addressed the Council on the first part of this topic. He was followed by the Rev. Mr. Henderson (Ballarat, Australia), Dr. Ormiston (Brooklyn), and Professor Brummelkamp. Dr. Donald Fraser (London) spoke upon the relations which their church ought to maintain towards other churches. Touching upon the phrase in the creed, "We believe in the Holy Ghost, the Holy Catholic Church, the communion of saints," he remarked that they did not believe —at least he did not—in the communion of Presbyterianism. He loved it, but only as a part of the great communion of saints. It had never come into their thoughts to arrogate to themselves a position of exclusive dignity and favour, and to disparage their fellow-Christians who are under administrations different from theirs, and who do not assent to all the points in the Presbyterian confessions and creeds. All their sister churches might be all the more assured of their respect and regard when they said they were not at all becoming unsettled in their attachment either to their theology or to their polity, but they learned to look, as they believed, quite beyond those considerations that affect their particular branch of the one Church of God to those larger considerations which affect the whole of the Church everywhere. They were slow to unchurch others, and were not anxious to raise invidious questions as to the validity of other forms of Church government. They were not indifferent to matters of Church polity, but, at the same time, they did not lay down that a mere question of external polity could of itself determine the right of any Christian community to be allowed a place as an integral part of the redeemed Church of God. They would be very sorry to think that none were true churches of Christ except those that were in perfect doctrinal harmony with them. Yet they did not countenance the shallow and, in some respects, mischievous opinion that was abroad, that it was of little consequence to which church a man belonged, so long as he himself was a genuine Christian. While they admitted that the Divine Spirit carried on diversity of operations, under diversity of ministration, he did not entertain the chimerical notion that they might force or fuse all religious bodies into one. They should be careful, he humbly thought, of using such language as would seem to justify or merely indicate that they were contented with the present ill-arranged and ill-compacted condition of Evangelical Protestantism. As students of their Bibles, and as lovers of order, logic, and simplicity, they ought to see whether they could do anything on their part to lessen existing difficulties, and where those difficulties could not be removed, to establish better relations and intercourse between churches. They should now proceed to efface from the minds of English people the notion that Presbyterians were a fractious set of people. They were just in the position that if they had only discretion enough and sweetness enough for the task, they ought to exercise a most powerful, healing, calming, and balancing influence upon the Christian Churches of the world. If there was a Church among them that had better principles or constitution, let it show it by its fruits. Surely those men that had the wisest plans, the highest privileges, the grandest memories, and the brightest hopes were bound before the Lord and their brethren to think the largest thoughts, and feel the widest sympathies, and to do the noblest deeds. Dr. MacGregor (Edinburgh) said that it was quite possible that they could make a great deal too much of their Presbyterian principles. He held by them as founded firmly on Scripture, but he did not think our Lord or His apostles laid down any inelastic, rigid principles within which all Churches must be confined.

At a subsequent meeting, Dr. Phin (Edinburgh) in the chair, Dr. Howard Crossby (New York) read an able paper on "Preaching, and the Training of the Preacher," in the course of which he remarked that "the great defect of theological seminaries is that they do not teach the Bible, but teach about the Bible. A minister should go forth charged like an electric battery with the Word of God, and should have his heart consecrated for the work." Dr. Cohen Stuart (Amsterdam) read a paper containing suggestions on pulpit eloquence. Dr. O. Dykes said he was far from thinking that the Church had adapted their seminaries of training to the changed circumstances and enlarged requirements of the modern time as she ought to have done. When they found men of eminent pulpit ability it was hardly right to condemn them to perform the whole of the duties of the Christian ministry, so that they never could be trained to the highest pulpit power of which they were capable, and they never got the best work out of them. Dr. John Hall (New York) and Dr. Watts (Belfast) spoke on the same subject. Principal Willis (late

of Toronto) believed that a liturgy would be a help to the mass of their preachers. Professor Milligan (Aberdeen) expressed his objection to sign the Confession, with all its minute definitions, in terms which called forth expressions of disapproval from different parts of the Council. Dr. M'Cosh (Princeton) said that since he went to America there had been a great change in the taste for preaching. The men who had gone over there from this country had carried with them biblical preaching, and that was the secret of their success; the desire of the people being to have preachers who would preach the Word of God in simplicity and in power. Dr. Begg (Edinburgh), in opposition to Dr. Willis, said they did not want a liturgy. The old stool of Jenny Geddis was still in the antiquarian museum, and could knock down a dean as well as ever. As to confessions, when they had a new Westminster Assembly they might talk of a new confession.

"The Eldership, its Theory and Practice," was the subject of a series of papers and remarks; Dr. W. Ormiston (New York) presiding. Professor Lee (Glasgow) read the first paper. He was followed, among others, by Pastor Dusek (Reformed Church, Bohemia), Dr. Adams (New York), and Dr. Andrew Thomson (Edinburgh).

On "Home Missions in America and other Lands," addresses were delivered by Dr. Paxton (New York), Dr. Cyrus Dixon (New York), Dr. J. Van Dyke (Brooklyn), and Rev. William Williams (Swansea).

"Missionary Obligations" was the subject discussed at one sitting, when a letter was read from Dr. Duff, who has been unable, through severe indisposition, to attend the Council. In this communication, which was brimful of the venerable missionary's wonted enthusiasm in the cause to which he has devoted so many years of a long life, Dr. Duff advocated the adoption of some well-organized scheme by which missionary effort by all the branches of the Presbyterian Church may be strengthened and extended. The letter, which produced a profound and solemn impression upon the meeting, closed with a practical suggestion that, as an expression of thankfulness for the great fact of a union of Presbyterianism which girdles the earth, a united Presbyterian mission should be undertaken to the Milanesian group of islands in the New Hebrides. The suggestion was referred to the Business Committee. The Rev. J. H. Jones, Ph.D. (Trevecca College, Wales), Dr. Murray Mitchell, Dr. Wangemann (Berlin), Dr. Moody Stewart, Dr. Thomson (Beyrout), Dr. Plumer, Dr. Lansing (Egypt), Dr. Hamilton MacGill, and others, delivered addresses on missions. Lord Polwarth, who filled the chair, said it was to him a source of joy to see so many Christians from distant lands gathering together. It might be a starting-point for fresh effort for the spread of the Gospel.

"The Unbelief of the Present Day" was the subject of another sitting. Dr. Patton (Chicago) read the first paper, the title of which was "The Underlying Principles of Infidelity." Dr. M'Cosh (Princeton) read a paper entitled "How should we view Discoveries in Science and Speculation in Philosophy?" Professor Watts (Belfast) read a paper on the "Personality of the Divine Being." On the same subject, addresses were delivered by Dr. De Pressensé, Dr. Van Andel, and Sir R. Moncrieff. Professor Flint (Edinburgh) said the Church herself should beware of causing infidelity. It was notorious that the Church of Rome had done so largely; and Protestantism, by its deadness, its inadequate exhibition of the truth, its divisions, and its controversies, was not exempt from the same charge. Professor Cairns added that this subject should be made matter of earnest prayer.

M. Theodore Monod (Paris) read a paper on the "Spiritual Life," a paper which resolved itself into an elaborate and elegantly-expressed argument that orthodoxy is no guarantee for holiness, and then (quoting with emphasis a passage from Candlish's lectures upon John) into an urgent representation that entire sanctification is a thing possible here, or at least a thing to be aimed at with a feeling of possibility.

Dr. Andrew Thomson (Edinburgh), whose name has been long honourably associated with earnest advocacy of the Sabbath cause in this country, as well as at Geneva and at Amsterdam, read a very admirable paper on that subject. He contended that the Lord's-day was a priceless boon to man; and having reviewed the prevalent forms of Sabbath dissipation, refuted the excuses made for them. The Rev. Dr. Sloane (Alleghany) read a paper on intemperance, in which he gave an appalling account of its prevalence in the United States. He described its sad effects, and urged that it was the greatest hindrance to religion, and insisted that everything legitimate should be done to suppress it. After discussion, Dr. Stuart Robinson (Louisville) proposed the following resolution, which was adopted: "The Council expresses deep interest in the sanctification of the Sabbath,

and the suppression of drunkenness, as bearing on the prosperity and spiritual life of the Church. The Council is persuaded that there is need for every effort to place the duty of sanctifying the Sabbath on the ground of divine obligation in order effectually to counteract the many plausible efforts made to sap its foundation; and in regard to intemperance, the Council participates in the general conviction that the time has come for the Church of Christ to grapple with that evil in a more earnest spirit, and desires to express its hope that in every available way and by teaching, prayer, remonstrance, and example, the office-bearers of the Church will strive to the uttermost to overcome this deadly evil."

At a sitting at which the Earl of Kintore presided, his lordship directed attention to the manifold ties that bind both British and American churches to the Continental churches. Messrs. Decoppet, of Paris; Van Scheltema, of Holland; Charbonnier (Moderator of the Waldensian Church), and some other brethren having spoken, a resolution was adopted expressive of sympathy with all struggling churches. Professor Lorimer (London), and others, read papers on "Presbyterian Literature."

The following resolution was unanimously adopted on the motion of Mr. James Stevenson (Glasgow): "That as Southern and Central Africa are now wonderfully open to the preaching of the Gospel, and as it is eminently desirable that mutual understanding and co-operation be secured among the churches labouring in that region, this Council earnestly hopes that the churches represented in this Council will steadfastly aim at brotherly co-operation and combined action in all their missionary operations." "The Christian Training of the Young" was the subject of several addresses.

There was no session of the Council on Saturday, the 7th ult., but a largely attended conference on "Christian Life and Christian Work" was held in the Free Assembly Hall, Dr. Donald Fraser and the Rev. Theodore Monod presiding in succession. The Lord's Supper was afterwards held at St. Luke's Free Church, about 900 persons (members of the Council and others) being present. The pulpits in Edinburgh, Glasgow, and neighbourhood were occupied on the following day by ministers from four quarters of the globe.

The concluding sitting of the Council was held on the evening of the 10th ult., the Rev. Dr. Adams (New York) chairman. Dr. Hoge (Richmond) moved the adoption of an address to the Queen. Dr. De Pressensé (Paris) seconded, and it was agreed to with acclamation.

Sir Henry Moncrieff (Edinburgh) moved a resolution of thankfulness to God for the opportunities of Christian fellowship between so many brethren which the meetings had afforded. The motion was seconded and adopted unanimously.

Dr. M'Cosh expressed, amid loud applause, his sense of the services of Professor Blaikie. He moved the thanks of the Council to him and other brethren who had conducted the business of the Council. Dr. Begg seconded the motion.

Closing addresses were delivered by Dr. J. Oswald Dykes, Dr. Beadle (Philadelphia), and Dr. Fisch (Paris).

On the invitation of Lord Polwarth, a large number of the members, their wives, and friends, visited Mertoun House on the 11th ult., the seat of his lordship, situated several miles from Melrose, on one of the prettiest spots of the Tweed. A Christian conference was held in the course of the day; about 600 assembled on the lawn at the back of the mansion. The subject of conference was "The Love of Christ," which was opened by M. Monod (Paris).

RITUALIST PETITION.

Lord Devon forwards to the papers the following petition, which has recently been presented to the Queen. His lordship says that the 41,200 names which have been appended to the petition have been collected within less than three weeks' time. The petition—

"Showeth that we, the undersigned clergy and laity, who yield to none of your Majesty's subjects in loyalty and obedience to your Majesty's throne and person, humbly approach your Majesty under a sense of the very grievous wrong that has been done to the Church of England by recent decisions of your Majesty's Privy Council in ecclesiastical causes. Your petitioners humbly submit to your Majesty that the rubrics of the Book of Common Prayer, as settled by the Synods of Canterbury and York in 1662, and ratified by Parliament, when they refer to the second year of Edward VI., cannot, as is alleged by your Majesty's Privy Council, mean the ninth year of Elizabeth. Your petitioners further submit, that such an interpretation amounts to an alteration of the written law of the Church by the sole authority of the Judicial Committee. Your petitioners represent that they cannot in conscience accept such an

arbitrary reversal of the plain directions of the Prayer-book any more than they can recognize *in foro conscientiæ* the authority in spiritual matters of the Court from which the decisions proceed. They, therefore, humbly pray your Majesty to take such steps as may protect congregations from being disturbed by any attempt to enforce these decisions, and for the future to provide that all such questions, according to the constitutional rights of the Church of England, may be settled, apart from all secular intervention, by the Convocations of the Church."

Earl Nelson, Earl of Devon, Earl of Limerick, Dr. Pusey, Canon Liddon, Canon Carter, Rev. Berdmore Compton, Marquis of Bath, and Bishop Jenner are among the signataries.

THE BIBLE AND THE LONDON SCHOOL BOARD.

Lord Sandon, Vice-President of the Education Committee of Privy Council, accepting the invitation of the London School Board, went to the Crystal Palace on the 7th ult., and distributed the prizes—500 Bibles and 3,500 Testaments—given by Mr. F. Peek and the Religious Tract Society. The scene was a striking one. The prize-winners and 5,000 trained voices from the various Board schools were arranged in the Handel Orchestra, while in the central transept was the platform. The children sang some hymns under the conductorship of Mr. J. Evans. There were present, amongst others, the Bishop of Gloucester and Bristol, Sir Charles and Lady Reed, Sir E. H. Currie, Mr. A. Mills, M.P., Dr. S. Manning, and Mr. T. M. Williams, examiner of the children, etc. Lord Sandon delivered a speech, in which he dwelt upon the necessity of encouraging religious education alike in Board and voluntary schools. He found that out of 150,000 children in the schools only one in a thousand had been withdrawn from the religious teaching, and this small proportion might very likely be accounted for by the presence in the schools of children belonging to the Jewish faith. No fewer than 80,000 had voluntarily passed an examination in Scripture knowledge. The noble Chairman then distributed Bibles to about thirty selected recipients. The first was a blind girl, who received copies of the Scriptures in embossed type. His lordship shook hands with each, and said a few kindly words of encouragement. The Rev. Dr. S. Manning, on behalf of the Religious Tract Society, presented Lord Sandon with a copy of the prize Bible as a memorial of the day, and remarked upon the fact that the number of competitors was last year 42,000, while this year it was 82,000. Lord Sandon replied, and then Sir C. Reed called for three cheers for the President of the day, who, he said was a true-hearted friend of education. The cheers were heartily given, and then Mr. Peek stood forward. The children at once all rose and spontaneously cheered, and the spectators, some 30,000, joined heartily in the chorus. Mr. Peek briefly spoke of the pleasure it was to see the great success of the gathering, and of the work which had brought them together. A large number of people were present.

THE MILDMAY PARK CONFERENCE.

The annual conference at Mildmay Park was held on the Wednesday, Thursday, and Friday of the third week in June. The subjects of the addresses in the large hall were "The Acceptable Sacrifice," "The Transformation," and "The Acceptable Will of God." Mr. Stevenson Blackwood presided on each occasion, the chief speakers being the Rev. Dr. Horatius Bonar, the Rev. W. H. Aitken, Mr. George Müller, the Rev. Denham Smith, the Rev. Marcus Rainsford, and the Rev. Dr. Fraser. These gatherings were held morning and evening, the afternoons being occupied by sectional meetings. The hall, which holds 2,500 people, was always more or less full, and scarcely a seat was to be had when on the closing day the Lord's Supper was dispensed. This last was a most impressive sight. The causes advocated at the sectional meetings included the following: The Blind Association, foreign missions, Bible and Prayer Union, Christian Workers' Temperance Union, work among the soldiers, work among the blue jackets, the prison mission, Irish missions, medical missions, mission work in Cairo, mission homes in Paris, individual evangelistic work, and the second advent. The following were among the chairmen and speakers at these sectional meetings: Lord Ebury, General Burrows, Colonel Field, Major Malan, Miss Robinson, Miss Agnes Weston, the Rev. T. Richardson, Mrs. Meredith, Miss Leigh, Miss Cotton, Sir W. Hill, Capt. Hon. F. Maude, and the Rev. R. C. Billing.

Bishop Kelly, of Newfoundland, who has left that place, having resigned his see from inability to endure its toils, adds another to the already long list of colonial bishops who are now serving English benefices as parochial clergymen.

Canon Reeve has resigned, on account of impaired health, the incumbency of Portman

Chapel, Baker Street, which he has held since 1848.

Canon Fry, of Leicester, died recently in his 96th year. He was a faithful and devoted clergyman, and five or six of the churches in Leicester mainly owe their origin to his perseverance.

Mr. John Clark Marshman, the eldest son of Dr. Marshman, the well-known Baptist missionary of Serampore, died on the 8th ult. He was born in 1794, accompanied his father to Serampore in 1800, and from 1812, when he was only 18, and for many years, was the moving spirit of the large religious undertakings managed by Dr. Marshman and his colleagues.

Monthly Survey of Missions.

TURKEY.

During the month of May two of the missions of the American Board held their annual meetings in Constantinople. The field of one, the mission to Western Turkey, comprises the western part of Asia Minor and a small part of European Turkey; the field of the other is entirely in European Turkey. A correspondent of the New York *Christian Union* gives the following account of the proceedings:—

"The meeting of the mission to Western Turkey continued seventeen days. Some of the questions under discussion being of general interest, native pastors and other Christian friends outside the ranks of the missionaries were invited to attend the sessions at which these questions were considered, and to take part in the discussions. One of these questions was that of the theological instruction of native candidates for the ministry. The mother-tongue of some of these young men is Armenian, of others Turkish, of others Greek, while almost all know more or less of Turkish, the Government language, and to a great extent the business language of the country. They need to be prepared to preach the Gospel each in his own language to his own people, and all should be prepared to preach in Turkish, that they may reach the multitudes around them who know that language and do not know Armenian or Greek. What is to be done under these circumstances? After a protracted discussion a committee was appointed to correspond with the missions in Central and Eastern Turkey, asking their aid and co-operation in devising some plan to meet the wants of all.

"The meeting of the European Turkey Mission followed that of the Western Turkey Mission, and continued eight days. This mission is at work among the Bulgarians, and has had a good deal of prosperity during the past year, notwithstanding the political excitements among that people. The delegates from the interior provinces to these annual meetings have now gone back with their families to their places of labour, not without anxious thought in regard to the future of their work and what may befall them personally, but with calm trust in Him who has promised to be with His servants always, and with a strong hope that whatever transpires will turn out to the furtherance of the Gospel."

BURMAH.

Mr. Carpenter, American Baptist missionary at Bassein, giving an account of the annual meeting of the Bassein Sgau Karen Association, says he has "rarely, if ever, attended a series of meetings in which the spirit of brotherly love, Christian zeal, and self-sacrifice was more strongly marked than in this." There were 48 pastors and 408 members in attendance, and 61 churches reported by letter. The Association now supports five foreign missionaries. The number of baptisms for the year has been about 300.

CHINA.

A very important Missionary Conference met at Shanghai on the 10th of May, and sat fifteen days. About one-third of the entire body of Protestant missionaries in China were in attendance at this gathering. "There is but one feeling," writes a correspondent of the *English Independent*, "among the one hundred and thirty persons who have attended it, and that is, that it marks an era in the history of Protestant missions in China, and begins a new period of greatly accelerated advance and increased prosperity to the Church of Christ in this land. No person not a China missionary can imagine how divergent were our views on the great range of topics presented for consideration, and on one subject it is properly said that we have throughout been 'treading on th edge of a volcano,' but the spirit of the Master has been among us to teach forbearance, and unite every heart for the promotion of the great cause we uphold." The opening sermon was preached by Rev. J. Van Nest

Talmage, D.D., missionary of the American Reformed Church at Amoy. Two Chairmen were chosen—the Rev. Dr. Nelson, of the American Episcopal Mission at Shanghai, and Rev. Dr. Douglas, of the English Presbyterian Mission at Amoy. The Secretaries represented the American Presbyterian, the American Methodist, and the London Missions. The text of the sermon, which struck the key-note of the gathering, was Matt. xxvii. 18—20.

Among the papers read was one by Dr. Alexander Williamson, of Chefoo, who, in considering "the field of labour in all its magnitude," compared China to eighteen Great Britains placed side by side. The numbers of the Chinese are so considerable that if scattered over the whole earth, every third man met with would be a Chinaman. As an instance of the high regard in which missionaries are held, Dr. Williamson mentioned the fact that all the money subscribed by merchants in China from Singapore to Pekin, with much of that given by the Chinese, for relief of the terrible famine in the northern districts, has been entrusted to them for distribution. Dr. Nevins, who had taken very active steps in organizing this Conference—from which this calamity compelled him to absent himself—was daily supplying the wants of twenty thousand persons, while a nearly equal number looked to Mr. Richards for sustenance. A paper by Dr. Legge on "Confucianism in Relation to Christianity," called forth much discussion. Dr. Legge maintained that the Confucian books teach plainly the existence of a God, and that man is a moral and spiritual being, though they say nothing of his immortality. Some of the missionaries disagreed with the views of the paper, and said that Confucianism was atheistic, and that it was the greatest foe Christianity had to contend with in China. Another subject was "Popular Aspects of Buddhism and Tauism," which was opened by Dr. Edkins. Much time was given to the consideration of the manner and matter of preaching to the heathen. The Rev. W. Muirhead read the opening paper. The Conference recognized the supreme importance of preaching. The subject of "Itineration, Far and Near," received the attention which its importance demands. One of the speakers on this topic was Mr. J. Hudson Taylor, of the China Inland Mission, whose appearance in Chinese costume, with queue, purple robe, and blue girdle, afforded a visible presentment of the mode in which that mission conducts its operations. Of course, there was only one opinion as to the profitableness of itineration and colportage. The Conference appeared to be of the opinion that it is not well to distribute the Scriptures without an accompanying tract or introduction or explanation by the distributor. In a discussion on medical missions, the great usefulness of the healing art was shown in removing prejudice and opening a way to the hearts of the people. The practice of binding the feet of Chinese girls was the subject of considerable attention. It was stated that an anti-foot-binding society had been formed in Amoy; but most of the members had no children of their own. The work that is open to woman among her own sex in China was considered, and there was no unfavourable opinion as to the value of the results which she has already achieved. In a paper on "Prayer for the Holy Spirit in connection with our Work," the Rev. Griffith John contended that missionaries must be holy men, and not merely good. Schools and their relations to missionaries formed the topics of several papers, all taking ground in favour of teaching as an adjunct of preaching. In a discussion on the subject of literature, some were in favour of printing all the books and tracts in the classical language, and others thought they ought to be in the vernacular. The problem of self-support of the native church was discussed, and the opinion was unanimous that the native church must be brought to a condition independent of foreign aid. The employment of native assistants, the opium traffic, ancestral worship, treaty rights, and questionable rites connected with marriages and funerals were also considered.

After a parting hymn, and a parting prayer by Dr. Talmage, during which all were moved to tears, the first Conference of Protestant missionaries of China was brought to a close. Among the practical results of the assembly was the appointment of two important committees—one to confer with the representatives of the Consular and Customs Services, with a view to the adoption of a uniform method of rendering Chinese sounds and words in English letters; and the other to arrange for concerted action among the various missionary bodies, so as to lead to the best available disposition of their agents throughout the whole empire.

WESTERN AFRICA.

The Rev. Albert Bushnell, of the American Presbyterian Mission in Gaboon, writes from Baraka that the original Mpongwe people are passing away, and a mixed population is taking their place. The French influence is on the increase, and the Jesuits are estab-

lishing new stations and using all their art and influence to win the people to their religion. At Baraka, which is the oldest station of the mission, there are now ninety-three members, the additions for the year being six. The Rev. R. H. Nassau, M.D., of the Benita Mission, lost all his goods at Belembila Station, in the Akele Country, the natives having pillaged his house in his absence.

Literature.

The Hidden Mystery; or, The Revelations of the Word: being Thoughts, Suggestive and Practical, upon Psalm XIX. 1—6. By ROBERT BROWN. London: James Nisbet and Co.

THIS volume is written with a view to unfold the great spiritual truths which the author points out as hidden in creation, and therefore in passages descriptive of creation in the poetical portions of the Old Testament; for "creation was intended, among other things, by its Almighty Architect, in some measure at least, to foreshadow the truths taught in His Word." The doctrines plainly set forth in the Gospels and Epistles are thus to be found in other parts of Scripture in a secondary or hidden meaning beneath the primary meaning. Thus, Psalm xix. 1—6 has reference not only to the central orb of our solar system, but to the Sun of Righteousness, and hence analogies may be traced not only between spiritual and physical light and darkness, but also between the material and the spiritual firmament ("the firmament of the Word"); dew, rain, colour, clouds, light, and heat, and certain spiritual ideas of which they are the symbols. Moreover, colour suggests the spiritual significance of the several stones in the High Priest's breastplate; and these again the Precious Corner-stone and the Lord's Jewels. Upon these and kindred subjects Mr. Brown has written much that will doubtless be found edifying by many believers; and he displays a spirit of humility and reverence when treating on important themes which command our highest respect. Yet the method he has followed is very liable to abuse. "A great many of the various passages brought forward in apposition are used" by him, as he says, "almost purely by way of accommodation." But many readers may fail to observe the distinction between passages cited as illustrations and those quoted by way of proof. In fact, no such distinction can be always apparent, even though it may be always present in the mind of the writer. A hidden meaning attached by an evangelist or an apostle to the words of a prophet or psalmist is, of course, conclusive as to its accuracy; but uninspired interpreters are not only apt to make mistakes, but to discredit the authority of divine revelation in the minds of those whom writers and lecturers on the evidences are doing their best to win to its full recognition. It has been lately remarked by a divine of well-known name that "the plain, natural, robust, historic, and grammatical sense" of Scripture "is alone safe." Such does not appear to be the opinion of the writer of this book. But whatever its defects, critically considered, we cannot speak too highly of the devout spirit in which it is written; the deep, Christian experience which it reveals; and the earnest desire which it displays to contribute, so far as may be done by speech or pen, to the advancement of the "life of God in the soul of man."

Memories of Disruption Times. A Chapter in Autobiography. By ALEXANDER BEITH, D.D. London: Blackie and Son.

AT the time of the Disruption Dr. Beith was minister of the first or parochial charge of the burgh of Stirling. He was not only identified with the Non-Intrusion cause, and afterwards withdrew from the Establishment, with those who held the same principles, but he took a prominent part in their advocacy, among his fellow-countrymen, in different parts of the country, at the request of the leaders of the movement in Edinburgh. He here records, from his own personal stand-point and that of friends associated with him, the course of ecclesiastical affairs in Scotland in the half-year preceding and the half-year following the memorable 18th of May, 1843. Dr. Beith tells his story with a modesty, simplicity, and directness, which not only produces the most favourable impression of the writer, but also heightens our esteem for the men of whom he may be regarded as one of the living representatives.

Sunlight through Shadows, by the Seaside, and in the Green Lanes. By F. M. S. and L. E. O'R. London: Seeley, Jackson, and Halliday.

MISS MARSH, who writes the preface to these pages, introduces them to the notice of the reader as "the blended work of a valued, though personally unknown, friend, and of one dear to me as a daughter, and helpful as a sister in every labour of love." Like Spenser's "Pastoral Sketches," of which they have reminded us, they appear to be all drawn from real life, and to show not a little of the workings of the human heart and conscience under varying conditions. They are at once adapted to be highly useful and encouraging to Christian workers among the humbler classes, as well as suitable for reading to those whom they are thus seeking to benefit.

Resurrection: What is it? And what is its Relationship to the Second Coming of Christ? By JAMES CROSS. London: Houlston and Sons.

THE author of this book believes that the millions throughout Christendom who have been repeating for ages, "I believe . . . in the resurrection of the body," are under a delusion. It appears that with him the resurrection means something else—"the rising or upstanding of persons or spirits, already in possession of spiritual or glorified bodies, from out of the invisible world; or their coming from heaven with Christ and being manifested with Him in glory at His revelation." He confesses that to ask people to accept his idea of the resurrection, instead of that which has been held by the universal Church, "looks like presumption" upon his part. Many persons will be of opinion that the fact is as it looks, and that with the distinct declarations of Scripture upon the subject before us, the mere statement of such an opinion suffices for its condemnation. It would seem that he has sought to teach this doctrine among the Plymouth Brethren; for he tells us that it is to "refute the charge laid against" him "by Brethren" that he has written his book. He also speaks of having for his opinions been "excommunicated, or delivered unto Satan;" if by the same parties, this is somewhat singular, for they are supposed to disclaim all ecclesiastical authority.

Evangelical Alliance.

APPROACHING ANNUAL CONFERENCE IN OXFORD.

THE attention of members of the Alliance and other friends of Christian union is called to the announcement that the Annual Conference will this year be held in Oxford, on September 25th, and following days. Subjects of great interest and importance will be brought under consideration, and it is earnestly hoped that members throughout the United Kingdom will largely assemble on this occasion to meet their British and foreign brethren.

For carrying out the local arrangements, an influential committee has been formed in Oxford, with the following officers: Chairman, Sir Harry Verney, Bart.; Vice-Chairmen, the Very Rev. the Dean of Canterbury, the Very Rev. the Dean of Ripon, the Rev. Professor Legge, M.A., and General Desborough, C.B.; Honorary Secretaries, the Rev. A. M. W. Christopher, M.A., and the Rev. H. C. B. Bazeley, B.C.L.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, July 12; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. Robert Johnston.

The following persons were unanimously admitted to membership:—

John M. Robertson, Esq., London.
Hugh Wallis, Esq., and Mrs. Wallis, London.
John Remfrey, Esq., and Mrs. Remfrey, London.
James Weir, Esq., London.
Rev. A. S. Webb, Nuneaton.
Rev. G. R. Pennington, Nuneaton.
Rev. S. T. Greathead, Nuneaton.
Rev. J. Fielden, Nuneaton.
Rev. Carey Hood, Nuneaton.
Henry Slingsby, Esq., Nuneaton.
Reginald Stanley, Esq., Nuneaton.
Mr. A. H. Rogers, Nuneaton.
Mr. A. P. Briggs, Nuneaton.
Mr. Garrett, Nuneaton.
Rev. H. E. Bottomley, Coventry.
Rev. W. B. Birt, Worcester.
Rev. S. Naish, Worcester.
C. W. Griffiths, Esq., Worcester.
Henry Oram, Esq., Worcester.
T. B. Burrow, Esq., Worcester.
James Gaunt, Esq., Worcester.
J. S. Hanson, Esq., Worcester.
H. J. Munt, Esq., Worcester.
W. Joseland, Esq., Worcester.
W. H. Edmonds, Esq., Worcester.
H. A. Jones, Esq., Worcester.
Mr. Thomas Lunn, Worcester.

A letter was read from General Eardley Wilmot, dated June 23, expressing his deep sense of the kindness of the Council in remembering him at the throne of grace, adding, "I owe my life entirely, I believe, to the prayers of the Lord's people, many of whom were stirred up by His Holy Spirit to intercede on my behalf."

PROTESTANT MISSIONS IN EGYPT.

A communication was read from the Foreign Office, enclosing the following despatch, addressed to the Earl of Derby, from Her Majesty's Agent and Consul-General in Egypt:—

"Cairo, June 13, 1877.

"My Lord,—With reference to my despatch No. 63, of the 19th March last, re-

specting the complaints made by the Evangelical Alliance of certain acts of religious intolerance and cruelty on the part of the Copts towards the Protestants in Upper Egypt, I have the honour to enclose, for your lordship's information, copies of a further correspondence with Cherif Pasha upon this subject.

"Your lordship will see that I had called his Excellency's attention to a statement published in a pamphlet entitled 'Evangelical Christendom,' of May 1st, 1877, purporting to be the record of an official inquiry, held at Keneh on the 13th of February last, into the circumstances of the death of Brees Boctar, which report differed materially from what his Excellency had conveyed to me as the result of the official inquiry into the case.

"In reply, Cherif Pasha maintains the accuracy of his previous statement, that Boctar died from natural causes, and not from the beating he received; and his Excellency further informs me that, in deference to my representations, the Protestants of Motieh have received permission to build their church upon one of the sites they had themselves indicated as appropriate for the purpose; and with respect to the Protestants of Koos, that as strong objections had been raised to their converting their school-house into a church, the Government are prepared to give them a plot of ground for the purpose of building a church.

"It seems to me that this should satisfy every reasonable desire of the Protestants, and that the Government have acted in this matter in their usual spirit of equal tolerance of all other religions than their own.

"I have, etc.,

"(Signed) C. VIVIAN."

The following resolution, moved by R. N. Fowler, Esq., and seconded by Donald Matheson, Esq., was unanimously adopted:—

"The Council of the Evangelical Alliance, after hearing the correspondence which has passed between their Secretary and the Foreign Office on the subject of the grievances of which Protestant missionaries in Upper Egypt complained, resolve:—

"That the best thanks of this Council be presented to the Right Hon. the Earl of Derby, Her Majesty's Minister for Foreign Affairs, for the kind interest he has shown in the cases brought before his lordship's attention, and for the valuable aid rendered in obtaining permission for the Protestant missionaries in Motieh to build a church on one of the sites which they had themselves selected, and also a declaration from the Egyptian Government that they were prepared to give the Protestants at Koos a plot of ground on which they may construct a church.

"The Council, in expressing their gratification at this result (obtained through the kind offices of Her Majesty's Government), can only regret that the report of Cherif Pasha, after an official inquiry, omits all reference to the main point of the serious grievance complained of.

"In the case of the two men cruelly bastinadoed by orders of the Sheikh of Negadeh, after attending the reading of the Holy Scriptures in a private house, and followed shortly by the death of one of them, the representations of this Alliance to his Highness the Khedive have not received the redress which, from the tolerant disposition of his Highness, they were led to expect; and the Sheikh of Negadeh, who is responsible for the cruel outrage, has not, it appears, been either dismissed or reprimanded."

The substance of a communication was also read from the Rev. Dr. Hogg, confirming the intelligence received through the Foreign Office, and enclosing a translation of instructions from the Khedive's Privy Council to the Government of Osiout, together with other correspondence on the subject.

OXFORD CONFERENCE.

The Secretary submitted proof of circular and programme for the Annual Conference to be held in Oxford.

SWISS BRANCH.

A letter was read from Pastor A. Bonnard, Secretary of the Swiss Branch of the Alliance, dated Lausanne, June 20, enclosing a report of their first General Assembly held in Lausanne, June 6—Professor Viguet, President, in the chair—and giving an encouraging account of the progress of the new organization.

NEXT GENERAL CONFERENCE.

There was also read a letter from Pastor Bernanlli-Halzach, Secretary of the Basle Committee, giving a report of their meeting on the 21st of June, at which a resolution was unanimously passed that the next General Conference of this Alliance be convened (D.V.) in their city of Basle, in the year 1879, instead of next year, as at first proposed. Four sectional committees were appointed for undertaking the various departments connected with the arrangements, under the presidency, respectively, of M. Vischer-Sarasin, Professor Riggenbach, M. Sarasin, and Pastors Ecklin and Austern.

WEEK OF PRAYER, 1878.

A proof of the annual address for the next January Week of Prayer was submitted and ordered to be sent, as usual, to the Vice-Presidents, Honorary Secretaries, and representatives of foreign branches, for their approval and suggestion.

PRAYER FOR SUNDAY-SCHOOLS.

A letter was read from the Secretaries of the Sunday-school Union, requesting the co-operation of this Alliance (as in former years) in giving publicity to the circular invitation for a season of universal prayer for Sunday-schools, which is fixed this year for October 28 and 29.

It was resolved that the request be complied with, and that attention be called, in the ensuing number of *Evangelical Christendom*, to this important movement.

PROVINCIAL VISITATION.

The Assistant-Secretary reported that he had visited Nuneaton on June 19, and addressed meetings for this Alliance. In the afternoon the Rev. John Thomas, Vicar of Attleborough, gave a garden party, about seventy ladies and gentlemen being present. In the evening a public meeting was held, and after addresses by several ministers and others, it was resolved to form a local branch of the Alliance. Several new members and subscribers were obtained.

On June 26 a public meeting was held at Worcester, the Mayor presiding. Addresses were given by several ministers, and by the Assistant-Secretary. A resolution, moved by the Rev. W. Wright, Vicar of St. Peter's, was adopted, reorganizing the Worcester Branch. Several new members and subscribers were added at this meeting.

It was resolved, "That the best thanks of this Council be presented to the Rev. John Thomas, Vicar of Attleborough, Nuneaton, for his kind and valuable aid rendered to this Alliance on the occasion of the recent visit of their Assistant-Secretary."

FINANCE.

The cash statement for the year ending June 30 was presented, showing receipts amounting to £1,825 15s. 11d.; payments, £1,800 15s. 11d.; balance of liabilities over assets, £1 18s.

A special meeting of Council was held on Thursday, July 19; Donald Matheson, Esq., in the chair. After reading the Scriptures, prayer was offered by the Chairman.

OXFORD CONFERENCE.

The Secretary reported progress of arrangements for the approaching Conference to be held in Oxford.

PROTESTANT MISSIONS IN EGYPT.

A communication was read from Lord Tenterden, transmitting copy of a despatch from Her Majesty's Agent and Consul-General in Egypt, accompanying copy of a note which he had addressed to Cherif Pasha, respecting the death of Bress Boctar, and asking for a reconsideration of the late decision of the Egyptian Government regarding the selection of a site for a Protestant church at Koos. The letter is as follows:—

"Alexandria, June 30, 1877.

"Mon cher Ministre,—I beg to acknowledge, with sincere thanks, the receipt of your Excellency's letter of the 12th inst., informing me of the measures taken to give effect to the promise which the Khedive kindly made me to terminate the difficulties and delays that the Protestants at Motieh and Koos had experienced in establishing places of religious worship.

"With respect, however, to the case of Bress Boctar, I must observe that neither your Excellency's letter nor the report of the official inquiry into the circumstances of his death made any allusion to the fact, which cannot be denied, that Bress Boctar was cruelly beaten four weeks before his death by the Sheikh of Negadeh, for the sole offence of reading the Bible at the house of a Protestant friend. Four witnesses—viz., the wife and mother of the deceased and two Protestants—have deposed to this fact; and even if it be true that Bress Boctar died a natural death, of a disease that had lasted more than four months, I leave it to your Excellency to say whether the conduct of the Sheikh, who so cruelly beat a sick man, can be justified, and whether he does not deserve dismissal from his post for such an act of inhumanity.

"Passing to the rest of your Excellency's letter, I am glad to inform you that the Protestants at Motieh express their sincere satisfaction and gratitude for the arrangement that has been come to to allot them a site on which to build their church, but that the Protestants of Koos state that the only appropriate place for their church is their present school-house, to which, it appears, no one really objects, as it is situated in a street entirely occupied by Protestants and friendly Copts; and that any other site would be open to the very objections which the Government have so carefully sought to guard against.

"I therefore venture to hope that if, in

reference to the authorities at Koos, it is found that the statements contained in the enclosed letter are true, and that there is no real objection to allowing the Protestants to build a church upon their present school-house, the required permission may still be granted them.

"I have, etc.,

"(Signed) C. VIVIAN."

The Secretary having submitted the following draft letter of thanks to the Earl of Derby in reply, it was approved, and ordered to be forwarded to Lord Tenterden :—

"July 19, 1877.

"My Lord,—I have the honour to acknowledge the receipt of your lordship's letter of the 26th ult., accompanying copy of a despatch from Her Majesty's Agent and Consul-General in Egypt, communicating the gratifying intelligence that in consequence of his representations, the Protestants of Motieh have received permission to build a church upon one of the sites selected by themselves as appropriate for the purpose, and that, as regards the Protestants of Koos, the Government are prepared to give them a plot of ground on which they may construct a church.

"The Council have instructed me to ask you to be good enough to convey to the Earl of Derby their best thanks for the interest shown by his lordship in the cases brought before his lordship's attention, and for the valuable aid he has kindly rendered in obtaining for the Protestant missionaries the redress of the grievances of which they have complained.

"I am also instructed to acknowledge the receipt of your lordship's letter (without date) since received, enclosing copy of a despatch from Her Majesty's Agent and Consul-General, forwarding copy of a note which he has addressed to Cherif Pasha on the subject of the case of Bress Boctar, who, with another, was cruelly beaten for the sole offence of reading the Bible at the house of a Protestant friend.

"The letter of his Excellency has given the Council the greatest satisfaction, as expressing just and enlightened views on the subject of this act of inhumanity, calling for the severest censure on the part of the Egyptian Government, if not the dismissal of the Sheikh of Negadeh, by whose orders the outrage was committed.

"I have the honour to remain,

"Your lordship's obedient servant,

"(Signed) JAMES DAVIS.

"P.S.—I am also instructed to address a letter to Her Majesty's Agent and Consul-General in Egypt, expressing the grateful satisfaction felt by the Council, and by those whom they have the honour to represent, for the valuable services rendered by his Excellency in the cause of religious liberty."

SPECIAL PRAYER.

A letter was read from the Chairman of the Evangelical Alliance in Rome, suggesting that a day should be set apart for special and united prayer to Almighty God for the speedy termination of the present disastrous war in the East, and more especially for rulers, ministers, and others, that their counsels may be overruled for the maintenance of peace among European nations.

The subject was carefully considered, and the Secretary was instructed to draft a letter on the subject, for circulation among the various branches of the Alliance.

PROPOSED DEPUTATION TO ITALY.

A circular letter was submitted on the subject of the proposed deputation to Italy, addressed to Christian brethren, whether Italians or otherwise, labouring for the spread of the Gospel in that land.

A further communication was presented on the subject of the divisions and contentions unhappily existing among the different Christian bodies in Italy.

The Council took the whole question into consideration and approved, subject to the revision of the Honorary Secretaries, the draft letter proposed to be sent to Christian brethren in Italy.

RECEPTION OF AMERICAN BRETHREN.

A report was presented of the recent conversazione, held on July 14, and the Secretary was instructed to convey the best thanks of this Council to the Rev. Dr. Angus, and the Committee of the Regent's Park College, for their great kindness in granting the use of the College and grounds to the Council on that occasion, and for the excellent arrangements made for the reception of the members of the Alliance and their American and other visitors.

WELCOME TO AMERICAN AND CANADIAN VISITORS.

On Saturday afternoon, July 14, a deeply interesting meeting was held at the College, Regent's Park, convened by the Council of the Alliance, for the purpose of extending a hearty welcome to delegates from the United States, Canada, and other lands, now

on a visit to this country. After refreshments had been served, some time was spent in pleasant social intercourse, and then the company assembled in the Hall, under the presidency of the Earl of Shaftesbury. Amongst those present were the Revs. Dr. Aveling, W. Allan, B. Browne, S. H. Booth, Dr. Boyd, Wm. Butters, Dr. Dykes, Du Pontet de la Harpe, W. G. Elmslie, James Fleming, D. A. Herschell, Robert Johnston, Dr. Kalopothakes (Athens), James Long, Wm. Long (South Africa), Henry Miller, J. Matheson, G. D. M'Gregor, W. K. Rowe, J. S. Russell, Pasteur Rochedieu (Brussels), James Smith (Delhi), S. D. Stubbs, W. Tarbotton, Sir T. M. L. Tilson, Bart., Dr. Verner White, T. T. Waterman, J. de Kewer Williams, R. D. Wilson, and J. H. Wilson; General Clarke, Major Malan, Capt. the Hon. F. Maude, R.N., Dr. Underhill; Messrs. John Adair, W. B. Carter, F. Ehrenzeller, Samuel Gurney, Samuel Hanson, J. E. Mathieson, Donald Matheson, R. C. Morgan, Robert Scott, and W. H. Warton.

The delegates were presented to the Earl of Shaftesbury by the Rev. Dr. Fraser and the Rev. James Davis, with whom his lordship cordially shook hands. Among others there were: From the United States—The Hon. T. T. Alexander, Samuel Q. Brown, Esq., Wm. Bogardus, Esq., B. B. Cornegys, Esq., Hon. Jacob S. Farrand, George Junkin, Esq., Major W. B. Negley, Hon. Emerson E. White, Hon. H. W. Williams, Revs. Dr. Elias R. Beadle, Dr. Brank, W. T. Beatty, J. H. Bryson, Dr. S. M. Campbell, Professor Cooper, Dr. Cyrus Dickson, Dr. S. Fallowes, John Gillespie, Dr. David Inglis, S. A. King, Dr. H. E. Niles, J. W. Neil, Dr. Ormiston, Dr. Patton, Dr. W. S. Plumer, Dr. Philip Peltz, Dr. Levi Parsons, Dr. Stuart Robinson, S. M. Studdiford, Dr. Yeomans; from Canada—Rev. James S. Black; from Belgium—Pasteur Rochedieu.

Upon the conclusion of this interesting portion of the proceedings, the Rev. Dr. Angus read the Scriptures, and offered prayer.

The Earl of Shaftesbury said: The very high honour has been conferred on me to preside to-day over a meeting called to express to a large body of our brethren on the other side of the Atlantic the affection we entertain for their persons, and the high esteem we, as a nation, have for the nation to which they belong, and the sympathy we have with the great object for which they have come to Europe, which is nothing else than to advance God's glory and to promote the good of the human race. They have come, one may almost say, to give us a model of what an Œcumenical Council ought to be, and I believe we shall get more from this Pan-Presbyterian Council than from that other assembly of 700 bishops. You are taking a leaf out of the book of your opponents when you thus gather from all parts of the world those who are sound in the faith, and bound together in the simplicity of the Gospel. The first duty devolving on me is to express, on the part of the Evangelical Alliance, and, I will add, on the part of all Englishmen, our sense of the kindness and hospitality shown to our countrymen at the great Conference of the Alliance held in New York. I am glad to believe that old feuds and jealousies have passed away, and that a large proportion of Americans still speak of our country as their mother. We, on our part, are proud of our children, and if there is one desire that we have stronger than another, it is the dominant desire that our friendship with America should be indissoluble; that we should show ourselves to be brethren sprung from the same stock, and intended by God for the same high and mighty purpose. If these two great nations of the Anglo-Saxon race can be brought to act together, we foresee that they will sink all differences, and indeed all rivalries, except which shall do most for the glory of God; and I believe we shall then have done more for the advancement of the Gospel than all the other measures which can be set on foot by law, or commerce, or human imagination. If that be so, I see in this meeting to-day nothing else than the finger of God in bringing representatives of these countries harmoniously together, when there is so much to excite terror, not only on the horizon of Europe, but of the world. If we can be brought to act together as members of the one, true, holy Church of Christ, it will be a grand thing for the regeneration of the world. It is simply for this purpose that this meeting has been called together to-day.

Lord Waveney said the duty devolving upon him was one of detail, of which the noble Chairman had so clearly marked the outline. He had to express the especial sense of satisfaction with which the Council of the Evangelical Alliance welcomed from beyond the Atlantic their brethren in language, in blood, and in spirit. Many clear proofs have been given that the old feuds which distracted us, and prevented harmonious action, have passed away. In the rude fields of struggle with material evil this

has shown itself, and we know now that when the American looks across the Atlantic he recognizes those derived from the same stock, and confesses that, after all, blood is thicker than water. That has become a common proverb over the Atlantic, and all present to-day believe it, and would heartily sympathize with him while in the name of the Council he bade them cordial welcome; and that welcome was quite as sincere when the different modes in which this Christian faith expressed itself were taken into account. In the Free Churches of America there are modifications which we are unacquainted with in England, but we recognize in all the spirit of free inquiry. Such was the spirit in which he ventured to express the feelings of the Council. They had had the opportunity of entering into friendly union with many Churches in Europe, but he did not remember seeing on other occasions so many representatives pass before the Chairman as to-day. It had been a pleasant sight indeed, and he would conclude by bidding them a hearty welcome.

Sir Charles Reed said he was present at the first meeting of the Alliance, but he had another reason for saying a word on this occasion. He saw before him Dr. Patton, the very man who, in 1834, received Dr. Andrew Reed and Dr. Matheson, who went out from this country to America on a mission of friendship. Dr. Patton had then been their host, and he was present amongst them to-day. They had been in the habit of speaking of Americans as their cousins, but there was a better name than that; they were brethren. He himself could not but remember that he had the joy of sharing in the warmth and kind-heartedness of the American people. When he was in America he had the pleasure of hearing read a letter from Lord Shaftesbury, in which the noble Earl held out the hope that he might some day accept their hospitality. He was quite sure that Lord Shaftesbury would be received with enthusiasm, and he did not know any one who could more truly deserve such a welcome. But to-day they had friends from other countries amongst them. Some have spoken to me [continued Sir Charles], as having met me in Switzerland and elsewhere, and I agree with Lord Waveney in regarding this as a most important representative assembly. Nothing could have been happier than the arrangement of such a gathering as this. I believe the day has come when Christian union must be put to the front. We must put aside minor differences, and unite for a common purpose. I am prepared to believe that if the wise and good and prayerful men of every Evangelical Church were now to be thoroughly united, we should have a federation grander, holier, and more successful than the world has yet seen. In conclusion, the speaker said that America had been honoured in the welcome which, from the highest to the lowest, had been accorded to General Grant.

The Rev. Dr. Plumer (South Carolina) said: I have long known your labour of love for the Master, and we know how you have helped us in desiring fair terms both for mother and daughter. "Mr. Webster," said one from England on a memorable occasion, "I did not come to make difficulties." If that shall continue to be the spirit on both sides of the Atlantic, the ocean will never more be stained with British and American blood. Our countryman, Franklin, had wisdom not only in physics, but in other matters, and I wish that just now the whole world had a fable of his by heart. A young angel, so the fable goes, one day said to an old angel, "I have heard thee talking of such a place as earth. Is there such a place?" "Yes," said the other. "Well," replied the young one, "I wish you would take me thither." "I will take you now," was the answer; and immediately both were in the West Indies, where the British and French fleets were engaged in awful conflict. The decks were streaming with human blood, and the air was resounding with fearful cries. Said the young angel to the old one, "Is this earth? I asked you to take me to earth, and you have taken me to hell!" "No, no," was the answer; "they do not do these things in hell; this sort of work is confined to earth." We cannot think of what is transpiring to-day without earnestly praying that the time may come when all the instruments of war shall be turned to other uses. I wish all who have influence here and elsewhere would try and give prominence to what I believe to be the truth—a bad settlement is better than a good war. The wolf is never fat; he has to travel fifty miles for a meal, and fifty miles back after he has got it, and when he reaches his lair he is in the same condition as when he started. A predatory war is wrong from beginning to end. Edmund Burke had wisely said, "When evil men combine, good men must associate;" and that is what we want now. I pray God to bless the British people, and to give to them and to those of my own land a heart to live to the divine glory. In watching a wheel, you notice that all its

spokes get closer together as they approach the hub; and, similarly, I would say, that the nearer we approach Christ, the nearer we shall get to each other.

The Rev. Dr. Beadle (Philadelphia) said that most of the Alliance brethren present had just returned from a march in Scotland. There they had been good, old-fashioned Presbyterians, and now it was quite refreshing to come out into wide fields, and into the larger amplitudes beautifully symbolized by the park they could see stretching before them from the library window. They were in the midst of Christians, and their feet might be said to stand in a large place. In America they were accustomed to think of a visit to England as a visit to their father's house, and when they came here they never failed to receive the children's welcome. More than 250 had ventured to cross the ocean, that they might be in Edinburgh to take part in the proceedings there. While there he had heard one say, "Do you know that this seems like a review of the artillery!" Well, in one sense it was such; but they had come over to see if they could better learn how to save men, and to press towards higher spiritual attainments. They would return home stimulated to higher consecration. He believed the time was not far distant when the English language will be spoken all over the world. He had lived once among the Arabs, who, like the Cretans of old, were characterized by their love of the false. When the Arabs wanted to say a word that they wished to be taken as indisputable they were accustomed to say, "I am going to speak an English word." After what had been said of Philadelphia, he need not add more words; but he was charged to extend to Englishmen, Scotchmen, Swiss, French, Norwegians, and Scandinavians, a hearty invitation to come over in 1880. The Arabs have a proverb, "Everything that is coming is near," and therefore 1880 may be said to be close at hand. He could assure them that they would be most heartily received; and if his lordship could be induced to come, he would guarantee him a welcome such as even he has never yet had. I have only to say that I trust we shall see as many friends of the Alliance as possible in the city of "brotherly love" in 1880; but we will not wait until then very cordially to welcome you if you will come before. We will give you our pulpits, and open to you our Christian homes, and, in a word, we will give you the best of everything.

The Rev. Dr. Stuart Robinson (Kentucky) said the noble Chairman had given utterance to a great truth when he spoke of the importance of England and America uniting together for good. He believed that the more thoroughly a man loved his own church the more readily was he disposed to join with Christians of other churches. A man is not likely to be a worse Christian for showing loyalty to his own church, be it Episcopalian or otherwise. If you preach a gospel without a church, you preach a mutilated gospel, and one that will never promote the unity of the Spirit. We want a gospel to show a sinner that he is borne into the family of God and into relationship with all who are born of God. The more a man loves and esteems his own church the more liberal will he be. The troublesome people are generally those who do not care more for one church than another. In continuation, the speaker maintained that although not all members of the same church, they could take the old safe way of agreeing to disagree, and thus, though distinct as the billows, they might be one as the sea. In America they had long known Lord Shaftesbury, although they had not troubled to ask what church he belonged to; and they did not care to know.

The Hon. H. W. Williams (Pennsylvania), in returning thanks for the very kind and courteous words which had been spoken that day, said he had never until now enjoyed the pleasure of looking on Old England, although, like many of his countrymen, he had often anticipated it. He liked to think of England, from which their fathers came, and from which they derived their language and their laws. There was no reason why the relations between the two countries should not continue to be pleasant in the highest degree. They had come here to see and to learn—to learn to do what they could in the great warfare against evil. He was glad to see the Presbyterian Church now at one, and he believed the day was coming when not only that should be one, but when all branches of the Christian Church shall be found in true harmony.

The Rev. Dr. Ormiston said they were not at all surprised at the welcome which had been given them. For himself, he could say he owed all he had to the good land in which they now met. He could sincerely promise them that there would be room enough for all who would come to visit them. There was very little of the pugilistic element in his nature; and if there had been ever so much, it would have been quite taken out of

him by the warmth of the welcome he had received. In conclusion, he said, however large-hearted your welcome has been, I think I may fairly promise that when you come to see us in 1880, we will give you a right hearty English, Scotch, Irish, and American welcome in one. We will give this not only to Lord Shaftesbury, but to every one of you; and my parting word is, the sooner you come the better.

The Rev. Dr. Patton (New York), who was introduced as one of the founders of the Evangelical Alliance, said: I come here as an exhausted receiver, and have nothing to give out. I am just in the attitude of that German author who wrote, "Those who have gone before me have stolen all my ideas." I think we shall all have need of retirement and prayer, after the welcome we have received. I think we can have a slight improvement on that illustration of the "wheel." The rim of the wheel is Christianity, the spokes are the members, the hub is Christ. If it were not for the rim, there would be no binding of the spokes, and when these get thoroughly into Christ and revolve, the spokes will not be seen. It is true that a letter I wrote to John Angell James suggested that there should be called out the high power of the Christian world, and that we should come together to form an association that should set forth the substantial unity of those who love Christ. I little thought what would come of that proposal; but who can measure the power of a single good thought? It is beyond the reach of an angel's ken. There is one thought that will never be exhausted: it is that we shall gather at last around the Throne on high, and unite in the song of Moses and the Lamb! I thank you, beloved friends, for all the kindness you have shown us, and I have only to join with others in saying, Come over and receive a gladsome welcome in return. About Philadelphia I have some right to speak. I may say that there is a feeling in the heart of every Philadelphian to welcome those who love the Lord Jesus Christ. Therefore, come; come to the city of brotherly love, for you shall find that it will not be behind any good treatment you may receive in New York.

Mr. Hugh Matheson said he had been requested to return thanks to the Earl of Shaftesbury for having presided that day. His lordship, as usual, had struck the key-note, the influence of which had been felt throughout the meeting. They would all leave under the influence of the delightful feeling of union which had pervaded the gathering.

Mr. C. H. Bousfield briefly seconded the vote of thanks, which was carried by acclamation.

The Earl of Shaftesbury said: Let me assure you I do not feel myself entitled to any thanks for being present on this interesting occasion. I have got a good deal of instruction to-day. I assure you that though you have often heard me praised, I am quite as often taken down a peg. I have come to feel that if I am praised for what I have attempted to do, I accept it, and if it does not come, then I must not despond. I trust that there will be many repetitions of such meetings as the one we have held this afternoon. If American friends come to us, and we go to them, and exchange words of kindness such as have been spoken to-day, war between the two countries will be impossible, and we shall be found banded together in good work.

The Rev. John Gritton having pronounced the benediction, the proceedings terminated.

SWISS ORGANIZATION.

The first general assembly of the Swiss Organization of the Evangelical Alliance was held in Lausanne, on June 6, 1877; Professor Viguet, President, in the chair. At these meetings encouraging facts resulting from the new organization were presented in the reports read, and also in the various communications made to the assembly. It was very manifest that this important branch of the Alliance was a living power, and notwithstanding distance and difference of language, the members were glad of the opportunity afforded them of being brought together in this bond of union.

The Organization had extended itself. Two sections had been added to the seven already existing. In addition, a society for promoting the work of God had sprung up by its side, animated by its spirit and claiming to be its offspring. Two hundred and fifty members have already joined it from different Christian denominations.

It was also a subject for grateful acknowledgment that the Swiss Branch had been solicited to take in hand the next General Conference of the Alliance, and that Basle had been selected as the city in which it was desirable to hold it. A committee for preparing and carrying out the arrangements had been formed, in reliance upon divine aid,

and will shortly decide whether the next or following year be more suitable for this important assembly.

Pending their decision, it was resolved that the Basle section be appointed the Central Committee of the Swiss Branch of the Alliance for the biennial period, 1878 to 1880.

Grateful to Almighty God for what has already been accomplished, the delegates of the Swiss Branch were deeply impressed with the suitable work which, it appeared to them, they had still to undertake—such as the strengthening of the different sections of the Evangelical Alliance in Switzerland; the formation of new branches in various parts of Switzerland where favourable openings were presented; the cultivation of the true spirit of the Alliance, which is eminently that of the Gospel, and its manifestation not in word only and occasional meetings, but in the daily intercourse of life. The following subjects for united action were also suggested: The promotion of increased individual action in the work of evangelization in the great centres of population, and also the institution of private schools on Evangelical principles.

These several points having been examined, were submitted for consideration to various meetings, and at a public meeting numerously attended were warmly approved.

The assembly separated, expressing an increasing desire to labour in the good work, animated by love to the Lord Jesus Christ, and also love to their brethren.

Will the different branches of the Evangelical Alliance remember occasionally with affection, and also with earnest prayer, this their younger sister, which now for two years has found a place among them?

A communication, of which the following is a translation, has since been received from the Basle Committee:—

"Basle.

"Honoured Sir,—Monsieur A. Vischer has requested me to send you a brief report of the first meeting of our Alliance Committee in Basle. In consequence I have the honour of addressing these lines to you. Kindly excuse that I write in French, as I have no acquaintance with your language.

"Our committee consisted up to this time of nine members selected from different denominations, but as the present meeting was for taking into deliberation the holding of the next General Conference in this city, there was a large addition to the number of Christians from Basle; members from the other Swiss sections of the Alliance also attended.

"The meeting was held on the 21st of this month (last Thursday), at which a resolution was unanimously passed that the next general assembly of the Evangelical Alliance be convened, God willing, in Basle during the year 1879; and that the work be commenced with earnest prayer that our gracious Lord will give to it His benediction.

"For the better management of the undertaking, the committee was divided into four sections:—

"1. For the foreign department, general arrangements, etc. President, M. Vischer-Sarasin.

"2. For the subjects of papers, addresses, reports, etc. President, Professor Riggenbach.

"3. For general and special meetings during the Conference. President, M. Sarasin, Councillor of State.

"4. For prayer meetings and evening receptions. Presidents, Pastors Ecklin and Austern.

"These different sections will share the responsibilities of the general arrangements in concert with the other members of the committee.

"In the meantime I have the honour of presenting you my sincere respects. Accept, honoured Sir, the expression of my great regard.

"PASTOR BERNARLLI-HALZACH,
"Secretary of Committee."

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.

The Council, at the request of the Committee of the Sunday-school Union, again invite the attention of the members of the Alliance in British and foreign countries to the accompanying appeal:—

The Committee of the Sunday-school Union, in concert with kindred institutions, invite all Sunday-school teachers and friends of the young to set apart October 28 and 29 as the days of united supplication on behalf of Sunday-schools, for the present year.

The Committee in 1872 made their first call to united prayer; and whilst devoutly recognizing the increasing spiritual power manifested in the work, would, with deeper earnestness and implicit confidence in the divine Word, renew that call, assured that our Lord and Saviour speaketh unto each labourer—"Whatsoever ye shall ask the Father

in my name, He will give it you. Ask, and ye shall receive, that your joy may be full."

The almost universal provision now made for the secular education of the youthful population calls loudly upon all sections of the Christian Church to make equally extensive efforts for the spiritual nurture of the young, and to accomplish this much prayer and enlarged consecration is needed.

It is suggested that the following arrangements should, as far as practicable, be observed:—

That on Lord's-day morning, October 28, from seven to eight o'clock, all Christians in private offer prayer on behalf of Sunday-schools. That the opening engagements of the morning school be preceded by the teachers meeting together for prayer. That ministers be asked to preach special sermons upon the claims of Sunday-schools. That in the afternoon the ordinary exercises of each school be shortened, and that the scholars be gathered for devotional exercises, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. That at some time during the evening the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 29, between the hours of seven and eight, teachers should devote time for bringing their scholars in private prayer before God. That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving. That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

Sunday-school teachers, as labourers together with God, should be animated in their work by the constraining love of Christ. The absorbing mission of each teacher being the salvation of the scholars through faith in Christ Jesus, close and personal communion of the teacher with God is essential, and hence the need for persevering prayer.

The Committee affectionately urge their fellow-labourers to work devotedly and pray expectantly for the early conversion of each of their scholars, relying on the divine Word —"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Offices of the Sunday-school Union,
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